

THE STORY OF  
ST. MARY'S



NEWBURY FROST READ







GEN

ALLEN COUNTY PUBLIC LIBRARY

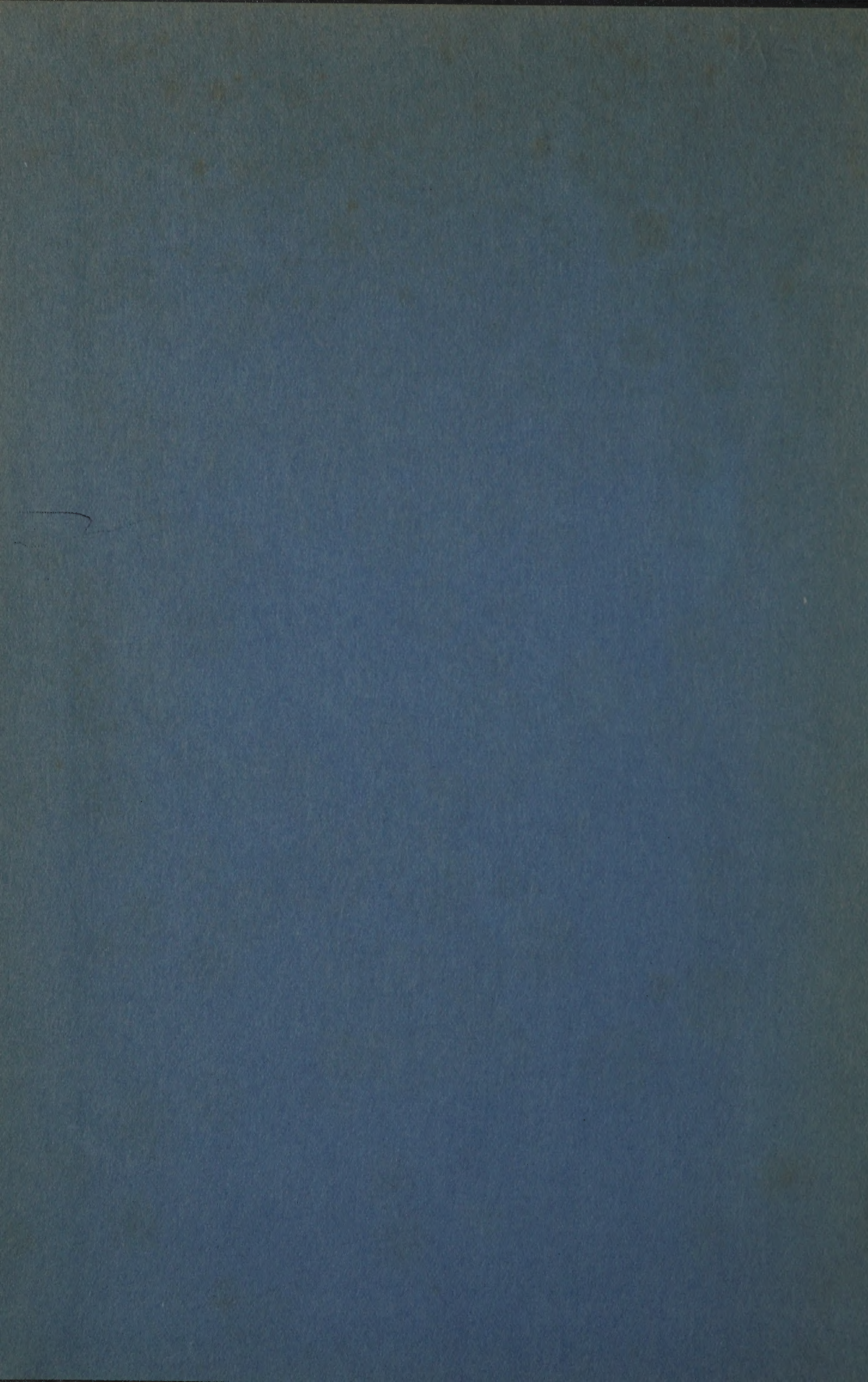


3 1833 01758 8630

GC  
974.702  
N422REN

✓







THE STORY OF ST. MARY'S





INTERIOR OF THE CHURCH.



# THE STORY OF ST. MARY'S

The Society of the Free Church of St. Mary the Virgin  
New York City

1868 - 1931



Edited by  
NEWBURY FROST READ  
Secretary of the Trustees

New York  
PUBLISHED FOR THE BOARD OF TRUSTEES  
1931



Copyright, 1931, by  
NEWBURY FROST READ

Printed in the United States of America  
by  
WM. H. VAN BENTHUYSEN, INC.  
New York



To  
*The Friends of St. Mary's*  
*past, present and to come*  
*this Volume*  
is  
*Respectfully Dedicated*

*With the sincere hope*  
*that they will look indulgently*  
*upon its innumerable shortcomings.*

## List of Illustrations

INTERIOR OF THE CHURCH.	Frontispiece
FATHER BROWN.	Facing Page 16
EXTERIOR OF THE OLD CHURCH.	“ “ 17
INTERIOR OF THE OLD CHURCH.	“ “ 64
HIGH ALTAR AND CHOIR OF THE OLD CHURCH.	“ “ 65
ARCHITECT'S DRAWING OF THE INTERIOR.	“ “ 80
EXTERIOR OF THE CHURCH IN 1895.	“ “ 81
INTERIOR, ABOUT 1895.	“ “ 160
ALTAR TOMB MEMORIAL OF FR. BROWN.	“ “ 161
DR. CHRISTIAN.	“ “ 176
MAIN ENTRANCE, ARCHITECT'S DRAWING.	“ “ 177
DR. BARRY.	“ “ 240
SCHEME ADOPTED FOR WINDOWS IN THE APSE.	“ “ 241
THE CHANCEL.	“ “ 256
FATHER WILLIAMS.	“ “ 257



## Table of Contents

	<i>Page</i>
FOREWORD BY THE RECTOR, THE REVEREND GRANVILLE MERCER WILLIAMS, S.S.J.E.	7
AFTER TWENTY YEARS, BY THE RECTOR EMERITUS, THE REVEREND JOSEPH GAIL HURD BARRY, D.D., LITT.D.	9
PREFATORY NOTE.	12
STORY OF ST. MARY'S, 1868 TO 1931.	15
APPENDICES:	
RECTORS.	268
ASSISTANT MINISTERS.	269
PRESIDENTS OF THE BOARD OF TRUSTEES.	274
VICE PRESIDENTS.	275
TREASURERS.	276
SECRETARIES.	277
TRUSTEES.	278
DIRECTORS OF THE MUSIC.	281





## Foreword

by

THE RECTOR

THE REVEREND GRANVILLE MERCER WILLIAMS, S.S.J.E.

*I* PLANTED, *Apollos watered; but God gave the increase. So neither is he that planteth anything, neither he that watereth; but God that giveth the increase.* So wrote St. Paul to his own Corinthian Church.

Any record of a great spiritual achievement must necessarily be confined to the relation of the labours of Pauls and Apolloses; of that more important factor of God's part in the enterprise no man can write, though every man must ever be mindful of it.

The history of the Church of St. Mary the Virgin is the record of a great spiritual achievement. And, while we wonder at the faith and courage of a Thomas McKee Brown, the founder of the parish, and the devoted labours of those who worked with him or followed him, neither must we fail to render unfeigned thanks to God as we see how unfailingly His blessings have been poured out on this effort to set forth in its fulness the beauty and glory of Catholic Truth. Through many dangers, through discouragement and doubt and difficulty, God has guided and blessed this parish. God has indeed given to us an abundant increase.

It is for us, the present members of St. Mary's, to carry on the great work that has begun here. Our opportunities are great. God will reward our prayers and labours and devotion no less surely than He has evidently blessed and prospered those who have gone before us. Let us all go forward in sure confidence of a glorious future for our beloved parish.





# After Twenty Years

by

THE RECTOR EMERITUS

THE REVEREND J. G. H. BARRY, D.D., Litt. D.

LOOKING back at the life of a parish after twenty years is very much like looking at a moving picture—the difference is that the background is constant and only the characters change. The personnel of St. Mary's when I resigned in 1928 was very different from that which filled the scene when I came to the rectorship in 1909. That is inevitable in any parish, but in a greater degree in a down-town city parish. As I look back many vanished faces reappear to me. There is Miss Clarke whose whole life had been St. Mary's—never, so far as one could find—any other interest. Fr. Brown stood out as the heroic character in her experience and the "old church" as the ideal setting of life. "There are to be new seats in St. Elizabeth's chapel, I hear," someone said to Miss Clarke. She looked at the dilapidated benches and sighed: "Those benches were in the old church." There was Miss Guion, day by day, year in and year out, dusting altars and arranging flowers—a devoted soul if ever there was one. Mr. Beverley Chew comes to mind, a rare emergence from Wall Street, cultured, artistic, devout. Then Mr. Haley Fiske who for all the twenty years was my support and friend. Again a great business man whose life centered in his devotion to Christ and His Church. A great business man—yes; but first of all a great Christian. There are many others that come to mind but these shall suffice to recall the scene of 1909.

I came to St. Mary's from a Seminary deanship where I did not want to be, to a parish that I did not want. Circumstances, however, seemed to make it clear that it was my duty to come. As I viewed the situation near at hand, I wanted it still less. What should I do? Set about revolutionizing it? That seemed to me not to be fair. The parish had a distinct tradition from the time it was founded. If that was antipathetic to me I ought not to come. What I had to do was to carry on the tradition as best I could. I had never taken part as one of the ministers in a solemn Mass (and never have). I was afraid

that my theological position would not fit in. I preferred a different type of music. I was afraid from the reputation of the parish that there would be too many "sanctuary rats" about. Still, if I was to be rector of St. Mary's I must in some way reconcile my ideals with the traditions of the parish.

As I settled my policy, after study of the ground, two things were indicated as fundamental; other things were incidental and might be modified as circumstances suggested. The first was that in all preaching and teaching the emphasis should be on the spiritual life of the individual; that the Christian Religion is before all things, not a creed, not a ceremonial, but a life; that creeds and ceremonial are of no sort of value except as they aid in the expression of that life and symbolize it. I think I held consistently to this principle in teaching, in the development of devotions and devotional services so far as my ability enabled me to do so.

The second fundamental principle was that the outward expression of devotion through ceremonial and music should be carried to the greatest possible perfection. The services had to be reformed in some minor ways, even at the expense of offending a few. One family withdrew because the celebrant ceased to sing the confession and absolution at High Mass! But the changes here were of not much importance, designed simply to add dignity to the services.

Much more important was the change in the character of the music. The music seemed to me very poor. I held, and hold, that in a parish such as St. Mary's, which set out to express the fullness of the Catholic Faith and worship, it is required that this should be done in such a way as to reach as nearly as possible the ideal standard. St. Mary's claimed, I found, that owing to its circumstances, it could, and intended to set an example to the Church of what Catholic worship ought to be. It was more than a parish; from its situation, and its reputation, it influenced the whole American Church. Very well, if that was the case, it must set the highest standard of attainment possible. There were many who objected to the practice—possibly because they did not understand the theory. In the circumstances the choice lay between consulting the taste of individual members of the congregation, or of aiming at the ideal. Concretely stated, that meant whether music should be kept at the standard of taste of John Doe or should try to lift the taste of John Doe to something approaching appreciation



of the best music available. As I have always held whether in music or devotion or ceremonial my business was to educate and lift and not to let down there was no question in my mind what course to take. I was fortunate in securing in the person of Mr. R. V. Nold a musical director who was able to do in practice what I conceived in theory. I am convinced that the music of St. Mary's under his direction is the finest in the country, as was the ceremonial under the direction of my faithful master of ceremonies, Mr. Ernest Ball.

From an attitude of hesitation as to whether I ought to be at St. Mary's experience transformed me to an attitude of great love of the parish and of the people. Looking back over twenty years it is inevitable that one should see that one has made mistakes, but I hope that they have not been of disastrous consequence. These years have been years of experience for which I am very grateful. I have now been a priest for forty-four years, and if I were a young man starting out in life, and, knowing all I know now of the state of the Church, I should have no hesitation in choosing as I chose so many years ago, I believe under the guidance of the Holy Spirit, to become a priest of the Episcopal Church. Life there is a wonderful, and in certain ways a weird, adventure; but there is no other life I would want.

## Prefatory Note

This account of the Society of the Free Church of St. Mary the Virgin has been compiled from the official records of the Corporation. In the sixty-three years which it covers many interesting and unusual events are recorded in its voluminous annals, but an attempt has been made to keep this volume as brief as possible without sacrificing any essential of interest.

Deriving the information from this source has undoubtedly led to the omission of many interesting happenings because they did not come within the official purview of the Trustees. For the same reason some names have undoubtedly been omitted which should find grateful mention in the following pages. This is to be regretted, and it is hoped will later be corrected.

As the official records, being actual histories, describe events solely in chronological sequence, it is also inevitable that certain inconsistencies and apparent inaccuracies, will be found.

It may perhaps appear that references to the finances are over numerous. They have been included, not only because the financial position of any Church is the most accurate barometer of its appeal and usefulness, but because, in the case of St. Mary's, they simply cannot be escaped.

Founded without money, by men of moderate means, from its very inception the Church waged war against financial collapse that never abated, that could not be ignored for a moment during the first thirty years of its existence. Times out of number it seemed as if nothing but a miracle could save the Corporation that was bankrupt in fact if not in name—and the miracle always happened.

While it is no more a part of the object to point a moral than it is to adorn the tale, it seems impossible that anyone can read the story of St. Mary's, its early struggles, its temptations, its dangers and discouragements; started, as it was, with nothing (of a material nature) and carried forward by faith and courage, without seeing evidence of God's presence, God's guidance, God's love and care, as clear as ever they appeared to Apostle or ancient Prophet.

This book has been produced under the direction of the Trustees. To all who have helped toward its completion in any way, grateful acknowledgments are made. It is hoped that in spite of omissions, inconsistencies, shortcomings and deficiencies, which are freely admitted and for which regret is expressed, it will prove interesting and will awaken in the memories of some of her many friends, pleasant recollections of St. Mary's.

New York, Easter, 1931.





## THE STORY OF ST. MARY'S

ANY history of St. Mary's must inevitably begin with Fr. Brown. The two are synonymous. Mention either in any company, and the other is sure to be referred to. A curious feature of this affinity is that it appears to be capable of outlasting the passing of the years; it has become a tradition, and is as firmly fixed in the minds of the younger generation, to whom Fr. Brown can only be a name, as it is in those of the fast dwindling band who knew him personally.

Thomas McKee Brown, the son of James and Margaret O'Farel Brown, was born in Philadelphia, Pennsylvania, on Monday, the eighth of February, 1841. He was graduated from Trinity College in 1864, and from the General Theological Seminary in 1865. He was ordained to the Diaconate on the second July, 1865, by the Right Reverend Horatio Potter, in the Church of St. John the Evangelist, New York City; and to the Priesthood by the same Bishop on the twenty-fifth February, 1866, in St. John's Church, Brooklyn, New York.

Not quite a year later, on the seventh February, 1867, in Trinity Chapel, New York, Fr. Brown married Miss Mary E. Scott, daughter of William Scott, of New York. The wedding ceremony was performed by the Right Reverend Horatio Potter, assisted by the Reverend Dr. Morgan Dix, Rector of Trinity Church.

For four years Fr. Brown was a curate: of the Church of the Annunciation, New York City for one year; of St. John's Church, Brooklyn, New York, for one year; and of Christ's Church, New York City for two years. He was Rector of Trinity Church, East New York for one year; and on the eighth December, 1870, five years after he graduated from the Seminary, became Rector of the Church he had founded, the Church of St. Mary the Virgin, 228 West 45th Street, New York City.

Fr. Brown remained Rector of St. Mary's from the eighth December, 1870, until his death on the nineteenth December, 1898; having had a rectorate of twenty-eight years and eleven days.

He had lived for fifty-seven years, ten months, and eleven days. For almost half of that time he had been the leader, burden-bearer, hardest-worker, and bravest warrior in the storm-swept Church he had

## T H E   S T O R Y   O F   S T .   M A R Y ' S

founded. He was buried in Greenwood Cemetery, Long Island, on Thursday, the twenty-second December, 1898.

The members of this generation, unless they are unusually familiar with the history of the thirty years from 1870 to 1900, can have no adequate comprehension of the labors and trials and difficulties which this heroic Priest and Leader endured and overcame; but to those of his own time it was no wonder that Fr. Brown, in spite of his commanding stature and magnificent physique, succumbed before he was fifty-eight years old. He literally gave his life for St. Mary's and the Catholic Cause.

It is not within the scope of this brief history to discuss the latter, and no attempt will be made even to touch upon the growth of Catholic practises in this country except as they concern the progress of St. Mary's. In another place something will be said of the influences which seem to have directed Fr. Brown's career, but here we must confine ourselves to the early days of the great Parish founded by this remarkable young man of twenty-six.

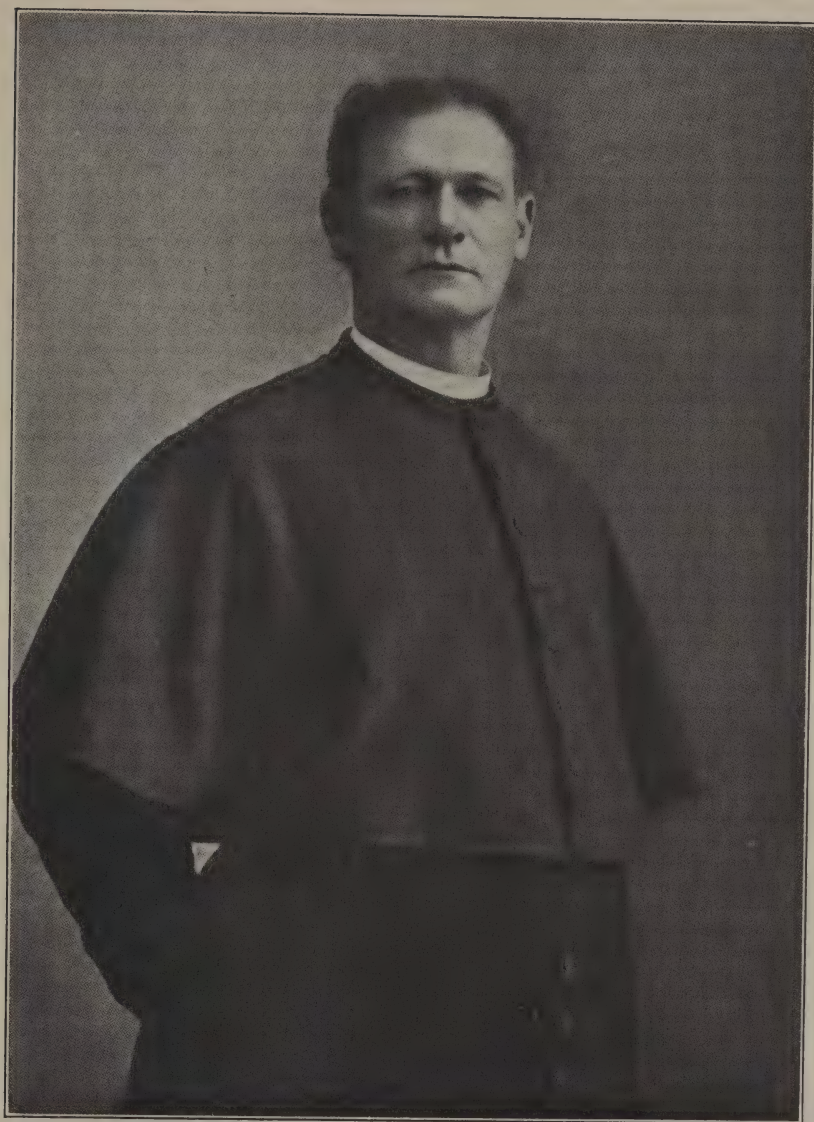
Most appropriately, the only official record of the very beginning of St. Mary's which appears to have survived is that written by Fr. Brown, the original of which was placed in the cornerstone of the old Church on 45th Street.

### "A SHORT HISTORY OF THE FOUNDATION OF THE PARISH OF SAINT MARY-THE-VIRGIN NEW YORK CITY. 1867-1868

"The result of several conversations between Mr. Henry Kingsland Leonard and the Rev. Thomas McKee Brown, concerning the establishment of a Free Church in this City of New York, to be worked upon a thoroughly Catholic basis, was the receiving advice from the Bishop, who pointed out the locality where such a church would be most likely needed.

"Upon a clear, cold and windy afternoon of November, 1867, the two gentlemen above named started upon a tour of inspection, to find out a suitable position. They noted a number of vacant lots, among which were the present ones. The owner, Mr. John Jacob Astor, Jr., upon learning the object, at once presented the three lots, stipulating,





Sincerely yours  
L. Mark Brown



EXTERIOR OF THE OLD CHURCH OF ST. MARY THE VIRGIN  
228 WEST 45TH STREET  
NEW YORK CITY.

## T H E   S T O R Y   O F   S T .   M A R Y ' S

that the Church should be free, and positively orthodox in management and working.

"Upon this very liberal gift being made known, a number of Gentlemen associated themselves together, meeting frequently at the house of Mr. William Scott, No. 110 East 23rd Street, accepted the gift, and met formally to *Break the Ground* upon the afternoon of April 6th, 1868.

"The religious Ceremonies were performed by the Rev. Ferdinand Cartwright Ewer, S.T.D., Rector of Christ Church, New York. The ground was then broken by the Rev. Thos. McKee Brown, each person also turning up a little earth, as follows: The Rev. F. C. Ewer, S.T.D., the Rev. Wm. D. Walker, the Rev. Frank Harrison, Mr. William Scott, Mr. Henry K. Leonard, Mr. Bowie Dash, Mr. E. E. F. Williamson, Mr. Wm. T. Hallett, Mr. Theo. C. Mitchell, Mr. Chas. B. Coffin, Mr. Freeborn Coggeshall, Mr. Richd. M. Richardson, Mr. Fred'k. Hubbard, Mr. Wm. P. Morgan, Mr. Wm. P. Wadsworth, Mr. Duncan, Mrs. James Webb, and Mrs. Mary E. Brown, Mrs. Eliza M. Scott, Miss Eliza H. Scott, Mrs. Louisa Dash, Mrs. Arabella Dash, Mrs. Harrison, Miss Lottie Beare, Mrs. Mary Wadsworth.

"Incident upon the best ordered occasions & ceremonies are accidents and omissions: Master Andrew H. Mickle, a young gentleman interested with all the intensity and eagerness of youth, though among the number of those present, was passed over, without having a chance to use the little spade. As a reparation for such an oversight, Master Mickle, broke the ground for the School House, in company with Mr. Leonard and the Rev. Mr. Brown on Wednesday, May 13th, 1868, P. M.

"The services of Mr. William T. Hallett, were procured as Architect; of Mr. James Webb as Builder; of Mr. Downey, as Carpenter; and of Mr. James Taylor, as Stone Cutter.

"The designs are worthy of the Architect, well pleasing to the Trustees of the Church, and when executed will be an ornament to the city, and we all pray, a useful means and blessing to the neighborhood—and honor to the Name and Glory of Almighty God.

"The Rev. Flavel Scott Mines, is to be the Associated Priest in Charge, with the Revd. Mr. Brown, who enter upon the work, not only with the intention of preaching the comfortable Gospel of Christ, and of ministering the Holy Sacraments to His people, but also, of restoring to its proper place and importance the *Worship* of God—the rendering *Adoration* to Him as a *Congregational* and *ceremonial* act—, (made beautiful, majestic and impressive by all the outward adornments, which are called the Beauty of Holiness, springing from the heart-love, within); but, which in later times have been forgotten.

"The font, which is to be placed in this Church, is the gift of the Vestry of the Church of Holy Innocents, New York.



"There is to be a ward of The Confraternity of the Blessed Sacrament established in this Parish of which Confraternity the Priest in Charge and several of the Laymen, are already associated.

"The Corner Stone is the gift of Mr. Edward T. Webb, son of the builder, & overseeing the workmen.

"And this work is begun, upon the scale laid down, in humble trust The Blessing of God Almighty, The Father, The Son, and The Holy Ghost, will be upon his believing and faithful Children."

This brief account of a most important and significant event is worth careful attention. It will be seen that in those first days it was evidently customary to hyphenate the name of the Church. It is also well worthy remark, as refuting a fable about St. Mary's that comes to life periodically, that the project was known to and was in somewise under the direction of the Bishop of the Diocese from its very inception. The first paragraph, in fact, cannot be too carefully read or too well remembered. It shows to advantage, short as it is, three of Fr. Brown's great qualifications for his work: his modesty; his tact; and his directness. He puts Mr. Leonard ahead of himself, although there can be no reasonable doubt that the project was his; he seeks the advice of the Bishop before he begins, and emphasises that it is to be a Free Church; and he uses the straightforward statement that the Church is "to be worked upon a thoroughly Catholic basis". The third word in this quotation explains much of Fr. Brown's success: work.

The reference to "Master Andrew H. Mickle" is characteristic alike of his fondness for children and his courtesy and consideration toward them as well as to all others with whom he came in contact. The "Mr. Downey" referred to was John Downey, who was later to be the builder of the present St. Mary's. He was a staunch and faithful Presbyterian, and the close and cordial relations which existed for so many years speak well for the catholicity of the two men.

It will be noted that Father Brown does not use that then objectionable word, but speaks of himself as "the Revd. Mr. Brown". In matters indifferent he did not raise issues; but his exposition of the purposes for which the church was erected, and his commendation of it to God Almighty, proclaim the depth of his belief and loyalty.

In addition to the all-too-brief account of the founding of St. Mary's, there were put in a lead box in the Corner Stone the following articles:

"New York Times, September 23rd, 1868.

## T H E   S T O R Y   O F   S T .   M A R Y ' S

"Philadelphia Church Chronicle, September 23rd, 1868.

"Copy of the Constitution and Canons of the Protestant Episcopal Church, Diocese of New York, for the year 1864.

"Copy of the Bible printed in Cambridge, England.

"Copy of the Book of Common Prayer, published by the New York Bible & Common Prayer Society in the year 1867, with hymns annexed bound in.

"Copy of a form of Prayer for the laying of a Corner Stone.

"Copy of small book entitled, 'Mary the Virgin', by Rev. Dr. Seabury, of the Church of the Annunciation.

"Copy of a Manual of The Confraternity of the Blessed Sacrament, printed in 1868.

"Copy of The Canons of the First Four Councils, published in London, 1867.

"Copy of the Book of Hours, published in New York in 1866.

"Photograph of St. John and St. Mary.

"Three United States notes—one 50 cents, one 10 cents, one 5 cents.

"The following coins: A Quarter Dollar, a Dime, a Nickel, a silver Three Cent piece, a nickel Three Cent piece, a Two Cent piece and a Cent.

"A Gilt Crucifix."

The description of the notes and coins placed in the Corner Stone helps to remind us that, although St. Mary's is young in comparison to most of the Churches of the Old World and even to some in this country, there have been many changes since it came into being.

The lots on which the Church was to be erected, and which were presented to the new parish—which at the time had no official existence—were Nos. 226, 228 and 230 West 45th Street.

Along with the erection of the building, work was pushed on the legal organization of the Church, and the Certificate of Incorporation was applied for on the 22nd October, 1868, and was filed on the 5th December in the same year. No explanation is needed for introducing here a copy of this important document.

### "CERTIFICATE OF INCORPORATION.

"We, Thomas McKee Brown, Flavel Scott Mines, William Scott, Henry K. Leonard, Bowie Dash, William H. Scott, James Geddes Day

THE STORY OF ST. MARY'S

and William P. Lee, being of full age, citizens of the United States, and residents of the State of New York, do hereby associate ourselves for the purpose of founding and continuing a Free Church, under the provision of the Act of the Legislature of the State of New York, entitled 'An Act for the Incorporation of Societies to establish Free Churches', passed April 13th, 1854, and the amendments thereof, and we do hereby certify as follows, viz.:

"First. That the name or title by which such Society shall be known in the law is 'The Society of the Free Church of St. Mary the Virgin'.

"Second. That the purpose of its organization is to found and continue a Free Church in the City of New York.

"Third. That the following are the names of seven Trustees to manage the same, viz.: Thomas McKee Brown, Flavel Scott Mines, William Scott, Henry K. Leonard, Bowie Dash, William P. Lee and James Geddes Day.

"IN TESTIMONY WHEREOF, we have hereunto set our hands at the City of New York, this twenty-second day of October, Anno Domini, one thousand eight hundred and sixty eight.

Thos. McKee Brown,  
Flavel Scott Mines,  
Wm. Scott,  
H. K. Leonard,  
Bowie Dash,  
Wm. H. Scott,  
James Geddes Day,  
Wm. P. Lee.

"State of New York  
City and County of New York } ss.

On the twenty second day of October A.D. one thousand eight hundred and sixty eight before me personally came William Scott, Henry K. Leonard and Bowie Dash and on the twenty seventh day of October A.D. one thousand eight hundred and sixty eight before me personally came Thomas McKee Brown and William H. Scott, and on the twenty ninth day of October A.D. one thousand eight hundred and sixty eight before me personally came Flavel Scott Mines and William P. Lee, and on the fifth day of November A.D. one thousand eight hundred and sixty eight before me personally came James Geddes Day to me severally personally known to be the individuals described in, and who executed the foregoing Certificate of Incorporation and severally acknowledge that they executed the same for the use and purpose therein mentioned.

DAVID W. PRICE,  
Notary Public,  
N. Y. County.



## T H E   S T O R Y   O F   S T .   M A R Y ' S

"I hereby give my consent and approbation to the filing of the within Certificate of Incorporation of the Society of the Free Church of St. Mary the Virgin in the offices of the Secretary of State and of the Clerk of the City and County of New York.

"Dated N. Y. Dec. 3rd 1868.

(L.S.)

J. SUTHERLAND,  
Justice of the Supreme Court."

As soon as this necessary legal step had been completed, John Jacob Astor, Jr., and Charlotte Augusta, his wife, gave a deed of the property to the Church.

### 1870

From this point for almost a year and a half it unfortunately happens that no records seem to have survived. Probably the organization of the Parish was not in running order, and the meetings that were held were of so informal a nature, and were so fully concerned with the great business of trying to build the Church, that no records were kept. Or it may be that they were kept by one of the Trustees who subsequently was not made secretary, and who neglected to turn them over to his duly appointed successor. Whatever the reason may be, no records have come to light until we reach those contained in the first minute-book, which commences with the Meeting of Wednesday, the 4th May, 1870.

This was held at 11 Wall Street in the office of John W. Pirrson, Counsel for the Trustees. At this Meeting Willett Bronson and William P. Hallett, the architect were also present, although none of the three was a member of the board. The practise of having others than Trustees at Meetings, has been long since discontinued, but it was occasionally indulged in during the early days. Of the seven Trustees, five were present at this first recorded meeting: "William Scott, H. K. Leonard, Bowie Dash, William P. Lee, Rev. Thos. McK. Brown."

Mr. Scott presided and "Mr. Brown was appointed secretary pro-tem." The first business recorded lends color to the belief that no regular minutes had been kept prior to this meeting, for "Mr. Lee stated that the Trustees had been duly incorporated on or about the 5th day of December, 1868, and laid before the meeting the following certificate of the Secretary of State, which was on his motion ordered to be incorporated in the minutes of this meeting:

## T H E   S T O R Y   O F   S T .   M A R Y ' S

"State of New York  
Office of the Secretary of State"}<sup>ss.</sup>

It is hereby Certified That the Certificate of Incorporation of 'The Society of the Free Church of St. Mary the Virgin' with the acknowledgment thereto annexed, was filed in this office on the Fifth day of December 1868.

"Witness my hand and the seal of office of the Secretary of State at the City of Albany, this Fifth day of July one thousand eight hundred and seventy three.

"Aaron S. Wood, Deputy Secretary of State."

In explanation of the date of this certificate, it may be mentioned that the handwriting in which it has been copied into the minute-book is quite different from that of the person who wrote the contemporary record, and space had been left for its inclusion. It seems probable that the original copy of the certificate was lost between its date of issue in December, 1868, and the commencement of the minutes in May, 1870, and that three years more were allowed to slip by before another copy was obtained. When it was finally secured it was written into the space which had been left, and which was not adequate, so that the writer had to do some strenuous condensing to get it in.

The Reverend Flavel S. Mines resigned as a Trustee at this meeting, and his resignation was accepted without comment. Willett Bronson was promptly elected to fill the vacancy on the Board.

Mr. Lee moved the election of the three officers, and William Scott, having received all the six votes present, was declared the President of the Board for the ensuing year. Willett Bronson received four of the six, and was elected Secretary; and Henry K. Leonard was made Treasurer when five of the six votes were cast for him.

Immediately upon the completion of this first formal organization, the real business that had brought these men together and that held them together, was resumed, and what was called "the subscription paper for loans upon the property of the Church," was produced. The same procedure was followed with this as with the copy of the Certificate of Incorporation, but unfortunately it was never afterward transcribed, and the page left blank to receive the names of those who lent money to build the old St. Mary's remains blank to this day.

Whoever they may have been, their proffered loans to the amount of \$32,000 were accepted, and were secured by a mortgage in trust to

## T H E   S T O R Y   O F   S T .   M A R Y ' S

some suitable person or persons. A payment of 50% of the loans was requested, and the President and Treasurer were authorized to issue the bonds of the Corporation for such loans.

Some of the financial transactions of those early days sound strangely enough to us now. William Scott had advanced \$3,000 to the Church, and had only been able to collect donations amounting to \$800 toward its repayment. With his usual generosity, to which St. Mary's owed so much in its infancy, he offered to free the Corporation from this debt, and to take his own chances of securing some part of its repayment from such contributions as he could collect. His only stipulation was that he should be held harmless from the claim of James Webb, the builder, who would seem to have accepted a note endorsed by Scott for some of the work already done on the Church.

The settlement of this claim of Webb's reads today almost like a humorous after-dinner story. He was to subscribe for \$3,000 of the bonds of the Corporation, secured by the mortgage in trust, "and to be paid the balance of his claim within such time as may be agreed upon."

From the available records, it seems probable that the work of building had progressed very slowly, if at all, during the year 1869, doubtless due to the gold panic, which culminated in Black Friday, for we find at this meeting that Mr. Scott offered to pay the full \$8,000 which he had subscribed at once, and evidently on the basis of this munificent action, Hallett the architect, was requested to submit his specifications "for the work and materials" necessary to complete the Church. He submitted the following estimates, which were accepted:

"Geo. Riker, for Carpenters, labour and materials.....	\$ 7,573
"Rollins for Stone Mason labour and materials.....	7,950
"Cone for Painting, labour and materials.....	400
"Slack & Booth Glass labour and materials.....	450
"Kennedy, Slate Cutting labour and materials.....	1,340
"At the suggestion of Mr. Pirrson there was added for plumbing .....	250
<hr/>	
\$17,963"	

Evidently with a view to easing the situation after the recital of such figures, Hallett stated that the carpenter would take a note of the Corporation with an endorsement for his last payment, and that the



## T H E   S T O R Y   O F   S T .   M A R Y ' S

stone mason would probably do the like. Henry K. Leonard offered to endorse both notes.

When we consider that the total of the two principal items in the erection of the Church building, is about equal to the yearly cost of the music in the present St. Mary's, we can only marvel at what has been done, under God's providence, in sixty-two years; and at the vision and courage of those few men who had to resort to such shifts in order to raise for the erection of that first small Church a sum not much greater than is now sometimes spent in one year on repairs to the present building.

The next meeting of the Trustees was held on Monday, the 6th June, 1870, and in the absence of Wm. Scott, the President, "Mr. Brown was called to the chair". The order of business to be followed at subsequent meetings was decided upon, and "pending the adoption of By-Laws, the ordinary rules of deliberative bodies govern the deliberations of this body".

Henry K. Leonard, the treasurer, "reported that he had collected towards subscriptions as follows: Dr. Dix \$500, Miss Folsom \$500, Bronson \$500, Leonard \$1,000, Mr. Pirrson \$1,000, Mr. William Scott \$1,400." From this total of \$4,900 he had paid out on account of work done \$3,975.

A week later, on the 13th of June, another meeting was held, at which there were present "Brown (without any title at all this time) Lee, Leonard and Bronson". It was principally important for the following resolution, moved by Leonard, seconded by Bronson and put by the Chairman, Lee: "That the Rev. Thomas McKee Brown Priest be appointed Minister of this Corporation with all the rights, privileges and powers appertaining to the office of a Rector of a Church in union with the Convention of the P. E. Church of the Diocese of New York." Presumably "Brown", the only member present not connected with the motion, voted in favor of it, for we read that it was carried unanimously.

The Minister was also given power to call a meeting.

At this same meeting Bronson was "requested to take immediate steps to procure a place for the congregation to hold services and to carry on the services of the congregation." The second portion of this request seems to be slightly ambiguous.

## T H E   S T O R Y   O F   S T .   M A R Y ' S

Here and there throughout these early records we come upon mysterious entries which present, after this lapse of time, considerable difficulty to elucidate. There was one such in the previous meeting, when the payment of dues was left to the judgment of the Treasurer; and one in this, couched in the following cryptic words: "that 25 copies of a certain paper be prepared and circulated."

At the meeting held the 4th August, 1870, Henry K. Leonard tendered his resignation as Treasurer, giving as the reason that he expected to be out of the City for the rest of the summer, and on the motion of Mr. Brown, William Scott was elected in his stead. Curiously enough, Scott was actually away at the time and it was arranged that Bowie Dash should act for him.

In this capacity, Dash reported at the next meeting, 20th October, that the receipts from the subscriptions had been \$16,000.54, and that the disbursements had been \$15,440.50.

The meeting of the 18th November, 1870, marked another step toward the realization of the dream of these courageous men, for it was the first held "in the Church Reading Room". One likes to think that this fact was some compensation for the necessity of discounting a note for \$2,000 which the Trustees were obliged to issue to augment the balance of \$560.04 carried over after the payments of the last month to the workmen on the new church.

Here, again, we encounter one of those entries which the lapse of time has rendered well-nigh unintelligible: "Mr. Bronson moved the Builder be instructed to employ Mr. Coggers to put up the new building at the cost of \$775." Subsequently this motion was amended to include a fence. What kind of building and fence could have cost only \$775, even in 1870?

At this same important meeting the Rector was first referred to as "Father Brown." Under this title, which is several times repeated, written out in full, without the usual abbreviation, evidently in a daring spirit amounting to bravado, he, "Father Brown", is authorized to buy an organ "for \$300 cash now in his hands" and for further payments of \$200 a month. Unfortunately the full cost of the organ is not mentioned.

Father Brown was further "authorized to employ an organist at \$400 a year."

There is a record that the Committee of Two in charge of collecting the money to build the Church were authorized to accept Pirron's offer

## T H E   S T O R Y   O F   S T .   M A R Y ' S

to make himself responsible for \$500, which he was to collect from parishioners and friends. This arrangement sounds strangely to us now, and savors a little of the old farmer-general system of France. What with subscriptions for the bonds, contributions for running expenses, the inevitable appeals for special objects, and these private subscription lists, the members and well-wishers of St. Mary's must have been rather frequently importuned to contribute.

Upon motion of Bronson at this meeting, Wm. Scott became Mortgager in Trust for the \$32,000 in bonds, and the necessary application to the Court to issue the Mortgage was authorized.

It is worth noting how frequently the word "authorized" appears in the records. From the very beginning of St. Mary's the matter of authority was settled and recognised; and nowhere do we find that it was a matter of discussion.

On the 2nd December, Robert F. Carson was hired as Sexton for one year at the annual salary of \$500. This appears to have been the only business transacted at the meeting, which was held at 8 P.M. at the Church Reading Room, but an adjournment was taken to the next day, Saturday, at 1 P.M. in the office of Wm. P. Lee when the important business of issuing the sixty-four \$500 bonds, secured by the \$32,000 mortgage, made "to Wm. Scott, Esq., Counsellor at Law" in trust, on "the Church edifice and three lots of land situate on the Southerly side of West 45th Street, distant 350 feet Easterly" from 8th Avenue was finally arranged. The property, it may be said, measured seventy-five feet on the street by one hundred feet five inches deep, and was known by the street numbers 226, 228 and 230 West 45th Street. The site, in the rear of the Astor Hotel, is now covered by The Booth Theatre.

On the Patronal Festival, Thursday, the Eight December, 1870, the Church was opened, and was dedicated by the Right Reverend Horatio Southgate, sometime Bishop of Constantinople, who officiated in the absence of the Right Reverend Horatio Potter, DD., LL.D., D.C.L. Bishop of New York.

An account of this significant, and, as it was to prove, most important service, appeared in The New York Herald of the following day. As it is apparently the most complete that has survived it is transcribed below, although it leaves much to be desired, and is very different from what that great newspaper would publish today about a far less important event.



### "A NEW RITUALISTIC CHAPEL

"Opening of the Church of St. Mary the Virgin—Bishop Southgate's Sermon on the Virgin Mary.

"The opening service of the Protestant Episcopal Church of St. Mary the Virgin, in Forty-fifth Street, near Broadway, took place at one o'clock yesterday morning. The Pastor of the Church is the Rev. Thomas McKee Brown, formerly assistant to the Rev. Dr. Ewer of Christ Church.

"The Chapel is quite an imposing edifice of the advanced Gothic style. It is built of red Nyack stone, trimmed with sandstone, is 100 feet in length, 54 feet in width and 56 feet in height, and consists of a nave, one aisle, and a chancel 31 feet by 29, with a transept 32 by 36 at its left. At the southeast corner of the edifice is a tower, which, when completed, will be 150 feet high. Over the main entrance is a large stained glass window, and the chancel is separated from the nave by a screen, with stalls within for the choir. The organ occupies a recess at the right. The roof internally is a single-span high-pointed arch, without the beams. On the roof in a small casing is a 'Sanctus' bell. The altar is reached by a gradual ascent of steps and is surmounted by a large cross, with large candles on either side. The church, which is as yet in an unfinished state, will seat about 600 and has cost thus far \$50,000. It stands upon three lots which have been presented by William B. Astor, and will have cost when completed \$75,000.

"The service was attended by a large and fashionable congregation, and in the chancel were Dr. Staunton, Rev. Mr. Betts, of Columbia College, and other divines of note. Dr. Cutler officiated at the organ, and the choir of Christ Church sang the choral service in a superb manner.

"Rev. Mr. Brown made several announcements, and read a letter from Bishop Potter expressing his regret at not being able to attend the dedication of the Chapel.

"After the reading of prayers and the singing of a hymn, Bishop Southgate preached upon the text found in the Acts 1., 14:—'Mary, the mother of Jesus.' He said it was something novel to hear a sermon on that theme from a Protestant pulpit, and many think it might lead us into the errors of Roman Catholics. He would hope, however, that they should not labor under such an impression. While avoiding the extravagant worship of Roman Catholics of the Virgin Mary, it is a fair presumption that her selection for the high honor of being the Virgin Mother of God was an indication of her preeminent sanctity among women.

"After a dissertation upon the ancestry and character of the Virgin Mary the speaker concluded by saying that our love and honor must be measured by those we have for Christ, and that person is not a true Christian who does not regard her as a Saint and preeminently the best of her sex."

There have probably been preached in St. Mary's better sermons than this, certainly there have been sermons better reported; there have been Patronal Festivals far more splendidly observed and more numerous attended; but a feeling akin to awe comes over one as one thinks of that first Service, and all the results that, under God, were to grow out of it in the years that were, and are, to come.

The article is in some ways not too flattering, nor does it appear to be the work of one profoundly versed in Church matters, and the quoted time of the opening is probably not correct. The Dr. Staunton mentioned was the father of the Reverend John A. Staunton, Jr., who served the Parish as Curate from 1893 to 1898. The description of the Service of Dedication may be justly called meager, probably because of the writer's unfamiliarity with it, and he is not over particular to get the full names of those who took part, nor is he quite accurate about initials or the use of capitals, but no doubt he did the best he could, and we are grateful to have his "story", which is here exactly copied from the newspaper.

It did not occupy a very prominent position in the issue of "The New York Herald, Friday, December 9, 1870, Triple Sheet", being, in fact, close to the bottom of the third column of the tenth page. As those who are old enough will remember, The Herald of that day consisted of twelve pages—hence the words "Triple Sheet" in large type at the head of the front page—of which two or more were filled with advertisements in microscopic type. On the remaining nine and a fraction there was sufficient news to justify the obscure position accorded the article on the opening of St. Mary's, even if it had not been considered a "Chapel."

In that issue a page and more was allotted to the news from France. On the previous day Orleans had been occupied by the Prussians, and the Germans (not synonymous names in those days) were approaching Blois. The Prussians had sent a flag of truce into Paris, which was expected to capitulate within a few days. Bismarck and Napoleon filled many columns of the news.

Another page was devoted to affairs in Russia and the Eastern Question. Large headlines proclaim "England's Humiliation in Face of the Gortchakoff Diplomacy" and "Earl Granville's Retreat from His First Position" and "British Indignation". War between Great Britain and Russia was confidently predicted.

## T H E   S T O R Y   O F   S T .   M A R Y ' S

In the same issue was reported at length the Opening by King Victor Emanuel of the first Parliament of United Italy. Prussia had announced her intention of annexing Luxembourg, and serious consequences were expected.

Nearer home, President Grant had delivered his Message to Congress on the Canadian Fisheries Matter, and much space was devoted to the strained relations between Washington and London which were anticipated as the result.

Smallpox was spreading in Brooklyn to an alarming extent, and much was published about the disease and means of curbing it. And "in the United States Circuit Court Judge Woodruff, in the case of Brown and Kruger vs. Fisk and Gould, granted an order yesterday empowering the defendants to examine Mr. Zandt, who is now in Berlin, in relation to the gold transactions on Black Friday in Wall Street, (the 24th September, 1869) between the parties in the suit. The plaintiffs claim \$2,500,000 being the difference between the purchase and sales of gold in which they were interested on that day."

It is not remarkable that such an event as the opening of a small church by a few enthusiasts should be crowded into an inconspicuous position amid such a galaxy of world news. The wonder is that it was mentioned at all, just at that time.

But the far greater wonder is that this handful of men, and their young leader, should have had the faith and the daring to persist in the face of such conditions at home and abroad; Black Friday but fifteen months past, and Napoleon III., the erstwhile New York policeman, about to be driven from his tottering throne.

How far away these events seem now! To us they have already become History, and it is as difficult to picture Jay Gould or James Fisk, Jr., in a prosaic court in New York, as it is to picture Von Moltke reading "Little Dorrit" under the walls of Paris, as he waited to give the signal for his guns to open fire on the City. The Canadian Fisheries dispute, and smallpox in Brooklyn; how far away from us they are now, and how old they make the ever-young St. Mary's seem!

### 1871

Beginning with January, 1871, the Meetings of the Trustees were held on the second Monday of the month, and this custom has prevailed



## T H E   S T O R Y   O F   S T .   M A R Y ' S

to the present time. At the first meeting of the new year Rollins the stonemason presented a bill for "extras" amounting to \$500. It was of course certified by the architect, but Rollins had to be content with payment in the form of a Church note.

In spite of the somewhat old-fashioned formality and restraint of the language of the Minutes, it is not hard to see that all was not running smoothly with the young organization. On the 8th March, 1871, Henry K. Leonard resigned as a Trustee in a letter that is such a model of brevity that one cannot forego the conclusion that it meant more than it said.

At the same time James and Edward D. Webb brought suit against Wm. Scott and H. K. Leonard for payment of their bill for labour and materials furnished in the erection of the Church. There were various meetings between Francis Tillon, Attorney for the Webbs, Pirrson, Counsel for the Corporation, Scott, Counsel for Wm. Scott, and Fr. Brown; and at length the Rector was able to announce that a settlement of the suit had been concluded by the Corporation's delivering to James Webb its bond for \$10,000, secured by a mortgage on the Church property, payable on or before the expiration of five years with interest at the rate of 7 per cent, payable semi-annually. This was, of course, a second mortgage, and indicates to what condition the finances were reduced. The balance of the debt, amounting to \$239.50, was covered by a note at 9 months, with interest.

During these trying times, frequent Special Meetings were held at the call of the President, and it was not unusual to gather the Trustees twice within a week. They met, as might be expected, at various homes and places of business, but we find that they came together on the 20th March, 1871, in the Vestry Room. This is the first mention of this place, and we may conclude that it had but recently become available.

In September of this year Rollins, the stonemason, was again asking for payment, and on the 16th Dash moved one of those resolutions which sound so strangely now to those of us who only know these very different times: "that the Trustees pay Mr. Rollins \$500 cash, provided he will take a note for 6 mos. for \$750 and 12 months for \$750 or \$1,000 cash for the 2 notes." In the argot of this day that might be described as "some discount!"

At the Meeting of the 9th October By-Laws were adopted. They

provided, amongst other things, that Stated Meetings were to be held at the Church, but that the President might call Special Meetings, which could convene elsewhere; and that any Trustee absent from two successive meetings, unless excused by a majority of the Trustees, ipso facto ceased to be a member of the Board. Under this latter provision, due notice having been given him, James Geddes Day ceased to be a Trustee. He appears not to have attended a Meeting since the Incorporation.

Dr. Edward H. Clarke was elected a Trustee at this Meeting.

It might be thought that the financial burdens and problems, settlement of which had been only temporarily arranged, would have caused a lull in contemplated outlays, but this seems not to have been the case, for seven days later, on the 16th October, 1871, we find Wm. Scott, the President, appointing "Mr. Brown" and one other a Committee to confer with Webb and Rollins on the subject of the foundations and structure of the School house. This little incident is splendid evidence of the personality and ability of Fr. Brown. Within a few days of settling their bills, in a manner that can hardly have been satisfactory to them, we find these contractors willing to estimate upon additional work under the direction of Fr. Brown. Within a few days of having had to accept a five year bond in payment of labour and material, they are conferring about further expenditures.

As another instance of the straitened financial circumstances of the Parish and those dependent upon it, we find at this time the curious motion "that the Sexton of this Church may demand from any strange undertaker attending to a funeral in the Church a sum not exceeding \$10 for his trouble in opening and cleaning the Church."

At the Meeting of the 11th December, 1871, which was the first held in "the Clergy Rooms of said Church," John B. Murray was elected a Trustee to fill the place of James Geddes Day, "Whose place had become vacant by operation of the By-Laws."

## 1872

On the evening of the 8th January, 1872, the Trustees gathered for what must have been a very anxious meeting. Willett Bronson, the Secretary, was unable to be present but he transmitted, through Dr. Edward H. Clarke, a letter which the latter read. It was actually a financial report, and begins with the suggestion that a Treasurer "be

appointed who will be able and willing to fulfill the duties of the office." From this we may conclude that William Scott had found his position as President of the Corporation so onerous that he had not been able to devote sufficient time to his duties as Treasurer. There is just a hint that the arrangement of combining the positions of President and Treasurer in the person of the Rector's father-in-law was not considered wholly satisfactory by some of the other Trustees.

The report goes on to say that immediate action must be taken in regard to the finances of the corporation. Of the \$32,000 worth of bonds authorized to be issued against the mortgage, \$28,000 have been taken by friends—the hope is expressed that these friends will not ask that interest be paid on their holdings "for an indefinite period." A little later in the evening this optimistic aspiration was completely eclipsed by Murray's suggestion "that an effort should be made to induce the present holders of the Bonds and Mortgages on the Church to cancel the whole indebtedness."

The friends who subscribed for this original bond issue, with the amount each subscribed, are as follows: Wm. Scott, \$8,000, Wm. H. Scott, \$1,000, James Scott, \$1,000, Bowie Dash, \$2,000, Willet Bronson, \$1,000, John W. Pirrson, \$2,000, Benjamin G. Arnold, \$500, Adam Norrie \$500, Alfred W. Hoyt, \$500, James Taylor, \$4,000, Morgan Dix, \$1,000, Eliza J. McCook, \$2,000, Mary Sheldon, \$500, John Downey, \$500, Francis Murray, \$500, Helen E. Folsom, \$1,000, H. K. Leonard, \$1,000, and Edward H. Clarke, \$1,000.

Of the \$4,000 worth of bonds not held by friends, that is, not paid for, \$3,000 had been issued as collateral for debts to T. W. Rollins, the stonemason, and to Bowie Dash. In addition the Corporation owed \$19,-868.49, beside a number of bills for work on the Church presented by Fr. Brown but not itemized in the Minutes. For the payment of these debts the Trustees had the remaining \$1,000 worth of bonds—and then their own pockets and their friends!

It does not surprise us, in the face of such a report, to learn that "Revd. T. McKee Brown was appointed Treasurer." The young Church was facing a crisis which the abilities and resources even of William Scott were insufficient to weather; only the dynamic personality of the Founder could prevail. And he added the financial helm to the more important one he already held.

On the 11th March, 1872, William P. Lee tendered his resignation as



## T H E   S T O R Y   O F   S T . M A R Y ' S

a Trustee because he felt he could not render the services that were justly to be expected of him.

The Minutes of this meeting contain a copy of a long agreement entered into between the holders of the bonds, the Corporation of the Society of the Free Church of St. Mary the Virgin, and John B. Murray, under the terms of which the Altar and "the marble work thereunto belonging" now being erected by John B. Murray, should be and shall be "explicitly released from the operation" of any "liens, mortgages or other encumbrances made or suffered to be made hereafter upon the said Church premises". While we may possibly be slightly amused with the tautology of this document, which repeatedly sets forth that no liens or mortgages on the Church are to be considered as covering the Altar, we cannot but admire the reverence of men, hemmed in as these men were by financial difficulties, who could go to such lengths to safeguard the symbol of their faith from contamination.

Two other matters of importance were recorded at this meeting of 11th March, 1872: Bowie Dash resigned as a Trustee; and the Reverend Mr. Noyes was welcomed, "he having kindly offered his gratuitous clerical services."

The ever-pressing problem of money seems to have been somewhat relieved, doubtless through the exertions of the new Treasurer, for we find him reporting to the Meeting of the 13th May, 1872, "that of the \$2,000 required to be raised by 1st Sept. to cancel the floating debt all but \$400 had been secured." At the same time a Committee reported that the cost of flagging the side walk in front of the Church (how strangely "flagging" sounds now!) would be \$433 and that \$300 of this amount had already been subscribed.

It was decided at this Meeting to build a rectory on the vacant strip of land to the east of the Church, and Wm. Scott was instructed to prepare a release for the Bond holders to execute. The object of this was evidently to free that portion of the property so that a mortgage could be raised upon it to help finance the new rectory.

An incident occurred at this Meeting which shows that there have been changes in the last fifty-eight years in the matter of property boundaries, as in other matters. The school house had evidently been built with so little regard for the meets and bounds, that a part of it projected on to the land of Mr. Kissam. To remedy this defect, the Trustees entered into

a lease with Kissam "for ten or twenty years at a nominal rent to be surrendered when the Church rebuilds the school house." To anyone familiar with the present value of real estate in the vicinity of Times Square, and the basis on which it is held, such an arrangement is well-nigh inconceivable.

In the autumn of this year we find another of the mysterious entries: "that the claim against Mr. G. be put into the hands of Mr. John A. Beale for collection." Who was Mr. G., how much did he owe the Church, and why did he not pay it?

In December, 1872, a committee was appointed to consider the qualifications of several men and to recommend two as Trustees to fill the vacancies created by the resignations, in the previous March, of William P. Lee and Bowie Dash. Another Committee was appointed "on the subject of the Rector's salary and the proper mode of making legal provision therefor." It appears that Fr. Brown—who begins to be occasionally referred to by that title now—had given his services without compensation. The project of giving him a Rectory had to be abandoned temporarily owing to Webb's refusal to release the lien of his mortgage covering the strip of land on which it was to be erected.

## 1873

On the 22nd January, 1873, the Committee appointed to nominate two Trustees reported, and Edward C. Robinson and William M. Caldwell were elected. The other Committee on the subject of the Rector's salary also reported its recommendation "that the Minister in charge of the Free Church of Saint Mary the Virgin receive a salary of three thousand dollars for the year ending December 8, 1873." There appears to have been but one slight blemish in this otherwise admirable report, and that was its reticence on the subject of obtaining the \$3,000. Perhaps for this reason the report was "accepted, without any action being taken thereon."

When the matter came up again, however, at the Meeting of the 18th February, action was taken which sounds so strangely to us now that it may be interesting to transcribe it in full: "A Resolution was passed that a subscription paper should be prepared and handed around to procure subscriptions for a salary of \$3,000 for Rector's salary from July, 1873 to July, 1874. On motion of Mr. Bronson, Mr. Robinson was

## T H E S T O R Y O F S T . M A R Y ' S

appointed a committee of one to procure subscriptions and report at next regular meeting." It will be noticed that the original recommendation to pay the salary for the year 1873 had not been followed, as it was evidently thought that some months would be needed to obtain the subscriptions.

There is no record of the result of Robinson's efforts, but we may assume that he had given satisfaction, for on the 12th May, 1873, Fr. Brown resigned as Treasurer of the Society, and Edward C. Robinson was elected in his stead.

Attention has been called from time to time to the business-like and formal nature of some of the proceedings of the Trustees. Pioneers as they were in a work beset with problems and difficulties, constantly hedged about by financial anxieties, they nevertheless recorded their transactions with a formality, not to say solemnity, that is at times almost overpowering. Nowhere is this more clearly instanced than in the Meeting of the 10th November, 1873, where eight closely-written pages of a large book are devoted to clearing the past records of any apparent irregularities, and providing a method of procedure for the future. It appears that under the By-Laws "passed on or about the 9th day of October, 1871" it was provided that Meetings were to be held at the Church. Owing to the exigencies of building and organization, however, some had been held elsewhere, and two pages are devoted to setting this right. Then the matter of Trustees who may be guilty of the crime of two unexcused absences is gone into, and that is put right. This last seems to have borne special reference to James Geddes Day, who was considered to have resigned in October, 1871, because he had not attended meetings. He had died since that time, and a long preamble and resolution was spread upon the Minutes excusing him by implication, and by direction any others who may have committed the same offence.

Having thus repaired the omissions of the past, the Trustees looked to the future and proposed new By-Laws were read.

The first, and perhaps the most important article of the new code provided that "The Minister in charge of the Church shall be the President of this Board." The Treasurer and Secretary were to be elected for one year at the Annual Meeting; and Wm. Scot was made Vice President for life and was to preside at meetings when present. It was further provided that the Annual Meeting was to be held on the



## T H E   S T O R Y   O F   S T .   M A R Y ' S

8th day of December in each year, or within a week of that date and "The Holy Communion on that day shall be celebrated for the objects of the Parish and as far as possible the Trustees will be present at such Celebration."

No record of St. Mary's is more significant or more important than that. With it in mind, one can understand why the Church has flourished and grown, in spite of the mean financial shifts that attended her beginning, or the opposition of a later date, or even the indifference of today.

On Monday, the 8th December, 1873, being the Patronal Festival, at 7:30 P.M., in the Clergy Room, the first regular Annual Meeting was held. The new By-Laws having been unanimously adopted, the old By-Laws of October, 1871 were rescinded. These sound men of business were not running any risk of falling between two stools: they took on the new and then put off the old. Under the By-Laws, William Scott was in the chair, and the elections were held. Edward C. Robinson and Willett Bronson were respectively elected Treasurer and Secretary for the ensuing year.

### 1874

Although it is not definitely recorded, it seems to be clear that William M. Caldwell, who was elected a Trustee in January, 1873, did not assume the duties of the position, and at the Meeting of the 12th January, 1874, his place was considered vacant, and James Burt was unanimously elected.

Financial difficulties could not long be kept out of sight, and at this meeting we find the new experiment of a Finance Committee being resorted to. It was named by Fr. Brown and consisted of James Burt, Edward C. Robinson, Willett Bronson, Charles E. Buckley and Charles C. Bostwick. They were to serve until Easter and were to endeavor to devise "ways and means for obtaining money to pay the Rector's Salary of \$3,000 and any taxes and assessments that may be due and interest upon that portion of the debt upon which interest has been heretofore paid." This record seems to express an unpleasant situation very delicately. Evidently the running expenses of the Parish were eating up all its income, and something had to be done about those ever-present worries, interest and taxes.

In the brief minutes of the Meeting of 9th February, 1874, we find the first reference to a matter that has engrossed much time and attention

since. "Rev'd. Mr. Brown made an informal report of collections for January and February." The Treasurer happened to be absent from that Meeting, or the report would probably have been a very formal one indeed.

Finances were by no means improving, and when, a month later, the Reverend McWalter Bernard Noyes asked for a stipend he had to be regretfully told "that the financial condition of the Parish will not warrant their undertaking new responsibilities."

On the 9th of March, 1874, Fr. Brown laid before the Board a letter he had received from the Diocesan Committee on the Maintenance of the Bishop and John B. Murray, acting as a Committee with power, sent the following reply:

"March 12, 74

"Rev'd. Benj. T. Haight, D.D.

"Reverend & Dear Sir

"At a meeting of the Board of Trustees of the Church of Saint Mary the Virgin, held on the evening of the 10th inst. at the residence of Wm. Scott, Esq., their President, the Circular of the Special Committee appointed by the last Diocesan Convention to apportion among the Parishes a sum which, with the Episcopal Fund, would meet the amount pledged by the Convention to be paid to the Right Reverend Bishop Potter, was referred to me with instructions to promptly respond to it (which is done by the enclosed check) at the same time to express the sense of the Board, collectively and individually, in assurances, of their profound veneration, affection and esteem for our excellent and faithful Bishop. It may not be inopportune at the same time and in this connection to express to you, Rev. and dear Sir, as a member of the last three conventions our astonishment and regret at the course pursued towards this Parish in refusing its admission, first on a mere technical objection, over which the convention had no jurisdiction (I refer to the absence of Revenue Stamps, which has been decided to not invalidate written Instruments,) and secondly on an *ex post facto* Canon the application of which we are advised is clearly illegal, as it is arbitrary and unjust. Our insignificant contribution is therefore a warm hearted free will offering to our beloved Bishop.

"We thank you for the opportunity of making it, independently of any consideration respecting the convention, by whom we are not otherwise recognized.

"I Remain Reverend and Dear Sir

"Your very Sincere & respectful

"Friend & servant

"John B. Murray."

## T H E   S T O R Y   O F   S T .   M A R Y ' S

That able letter will repay careful reading. It explains much that might otherwise be obscure in the constitution and early history of St. Mary's.

In May, 1874 the Committee on Taxes and the Committee on Incorporations rendered their reports. The former had been making strenuous attempts to have the Church exempted from paying any part of the cost of opening Broadway, which had been levied against the adjacent property owners in 1868, and had called upon John Jacob Astor and others for help, but had not succeeded. Such being the case, their suggestion that each Trustee, except Fr. Brown, pay \$50 toward the levy and interest was adopted.

The committee with the mysterious name, "Committee on Incorporations," was working to induce or, through action of the State Legislature, to compel the Convention to admit St. Mary's into union with it. Their report, which is long and would not make very interesting reading today, explains that a Canon provides that the Certificate of Incorporation of such a Church as St. Mary's must bear on the face of it certain information which assuredly is not contained anywhere in St. Mary's Certificate of Incorporation. Their original idea appears to have been to seek special legislation, but further consideration and the advice they obtained convinced the Committee that it would be safer not to do so. The recommendation contained in their report was to wait quietly in the hope that the Convention would amend the Canon. The Committee was continued for another year, and, as might be expected, when such a difficulty had to be met, Fr. Brown was added to it.

Before the end of the year, St. Mary's was admitted to union with the Convention, and became a recognized Parish of the Diocese of New York.

And now the most serious storm that had yet gathered over it, threatened St. Mary's, and for some months its very existence hung in the balance. It will be remembered that a second mortgage on the property of the Church in the sum of \$10,000 had been given to James Webb in the spring of 1871. The Bond contained the usual clause providing that in the event of default in the payment of the semi-annual interest for thirty days, the principal should then become due. The interest should have been paid in October, 1874, but was not, and Webb began suit to foreclose the mortgage and sell the Church. Several meetings were held, and two committees were appointed on successive months to negotiate with



## T H E   S T O R Y   O F   S T .   M A R Y ' S

Webb, but each failed to effect a settlement and each asked to be discharged. Whatever the Contractor's own disposition may have been, his attorneys were determined to have such compensation for themselves as made the terms they proposed not only excessively burdensome but actually humiliating to the Church.

### 1875

After much negotiation, the Board proposed to Webb terms that seem fair and reasonable. They were rejected, apparently by his attorneys, and the following ultimatum was delivered: that the principal sum of \$10,000 had, by reason of default in the payment of interest, become due on the 4th November, 1874, and that the property would be sold under foreclosure unless \$1,000 and all interest was paid at once, together with "an extortionate charge made by the Plaintiff's Lawyer"; \$3,000 to be paid on the 4th April 1876; \$1,000 a year thereafter until the 4th April 1881, when the final payment of \$2,000 was to be made.

Such was the position of the Trustees that they had no alternative, in order to save the Church, but to accede to these demands, and they gratefully accepted the offer of Willett Bronson to lend a sum from \$1,800 to \$2,000. As, according to the terms of the proposed agreement, \$1,000 was on account of principal, and \$350 was interest, it is not hard to see why the demand of Webb's lawyer was described as "extortionate."

Before, however, this arrangement, which bore so heavily upon the already encumbered Church, had been concluded, the matter became known to Bowie Dash, who bought Webb's mortgage for \$9,000, of which he supplied \$7,000 and Bronson the \$2,000 he had already offered to lend. The report of the Committee, in which this action was made known to the Board, glows with gratitude that breaks through all the business-like formality of its phraseology, and bears striking testimony to the weight of anxiety that had been lifted from their hearts.

This generous action was consummated the 12th May, 1875, and as the default had been made the 4th October, 1874, we can see that the danger of the dread foreclosure had been hanging over the Trustees for more than seven months.

At a Special Meeting held the 7th May, 1875, Edward C. Robinson resigned as Treasurer and as a Trustee.

At the next Regular Meeting, the 14th June, Fr. Brown was unanimously elected Treasurer, and was instructed to report to the Board once a month. What a tower of strength that man must have been! As soon as he was elected, Fr. Brown moved that placards in regard to the alms and offerings of the people be prepared and placed on the backs of the seats and elsewhere in the Church.

After the summer recess, the Trustees met on the 26th October, 1875, when Fr. Brown in his capacity of Treasurer reported that the balance on hand amounted to about \$50. At this meeting we find the first reference to the music of the Church, in the form of handsome and flattering resolutions of thanks to Wm. C. Rhodes "for his increasing and successful labor in securing and managing the choir," and to Theodore Babcock, Jr., "for his many kindnesses in assisting the services of the Church by his valuable labor at the organ."

On the 8th November, 1875, Bowie Dash was elected a Trustee. He had served in that capacity from the date of the Incorporation, October, 1868, until his resignation in March, 1872. At this time it was apparently thought that he would be willing to resume the duties.

William Scott was planning a journey of some months in Europe, and prior to his departure was made the subject of the following Resolution: "That the thanks of the Trustees and of the congregation are due and are hereby tendered to him for his generous and constant attention to the interests of St. Mary's." He richly deserved this tribute for one reason, amongst many, that he alone of the original Trustees had stood beside Fr. Brown for the first four years.

By this Meeting the balance on hand had climbed from \$50 to \$184, but as \$100 of this was due for the music the financial situation could not be accurately described as very strong yet.

## 1876

At the Meeting of the 10th January, 1876, the resignation of John B. Murray was received and assented to with great regret. So pleasant appear to have been the relations between Murray and his associates that they invited him to dinner "on any day next week, except Friday."

## T H E S T O R Y O F S T . M A R Y ' S

The expectation in reference to Bowie Dash was evidently not well-founded, as Bronson reported that he declined to again become a Trustee.

The Reverend McWalter Bernard Noyes was reelected assistant minister for another year, and the Secretary was instructed to so notify him and at the same time to express regret that no salary could be paid to him.

The Meeting of the 12th March was concerned with the matter of the salary of the Minister in charge of the Church. There is no evidence to show what amount, if any, Fr. Brown had been receiving up to this time, but now the Finance Committee recommended not only that he be paid \$2,000 a year but went so far as to recommend that this sum "be a positive lien upon the property of the Corporation." This figure did not seem satisfactory to Dr. Clarke, who amended it to \$2,100, with the same provision of lien. Bronson would not agree to this, and proposed that the salary be fixed at \$3,000 a year, but that only \$2,100 of that amount become a lien. This arrangement having been agreed to a further Resolution was passed: "that the Treasurer be directed to pay if possible \$175 per month to the Minister in charge from out of the first receipts of each month's income." Those two words, "if possible," in their context, give a graphic picture of the financial position of the Church eight years after it was founded.

Several matters of importance were decided at the Meeting of 10th April, 1876, but none was more important for St. Mary's than the election of Col. James Burt as Treasurer to succeed Fr. Brown. Almost immediately there is evidence that a man of financial knowledge and ability had taken charge of the money matters and before the end of the year they were on a new and very different footing. The old days of muddling confusion and passing mortgage interest payments were over, and from that time to the present moment St. Mary's has been fortunate in having as Treasurers devoted men of marked ability.

At this same meeting the envelope system was adopted, and the new Treasurer, within an hour of his election, was given authority to take the necessary steps to inaugurate the system for the support of the Church that remains to this day.

"The net receipts from the Stabat Mater for the last two Sunday nights were ordered handed over to the choir master for musical ex-



## T H E S T O R Y O F S T . M A R Y ' S

penses." In this resolution one seems to see again evidence of the financial acumen of the new Treasurer.

At the last Meeting of the spring, 12th June, 1876, Fr. Brown reported that the gross receipts from Easter to that date amounted to \$1,085.09, and the disbursements had been \$682.62. One wonders what the feelings of the present Treasurer would be if he had to face the long lean months of the summer with a balance of \$402.47 in the bank, and no corporate credit.

Apparently Fr. Brown was to have a holiday of five weeks during August and part of September and Fr. Noyes was put in sole charge of the Church, with the compensation of \$20 a Sunday. A present "(in addition to his salary)" was voted Fr. Brown of \$500, of which \$100 was to be paid in cash "and the balance in three installments of 3, 5 & 7 months respectively." Just what this installment arrangement was is not clear, but it probably represented the best practical mark of affection that the financial position permitted at the time.

When the Trustees resumed their meetings in the autumn of 1876, they plunged at once into the matter that must have been very much on their minds for a long time: the funding of the Church debt. They estimated that \$25,000 would be sufficient for this purpose, and they proposed to raise that sum by mortgaging the property. Many meetings were held, and there were many obstacles to be overcome. The matter engaged most of their attention for six months, but before it was concluded a few other events must be noted.

On the 7th December the Board was brought up to full strength by the election of two Trustees: Dr. Meredith Clymer and Beverly Chew. As we trace the greater growth of St. Mary's, from these small beginnings, we shall have many occasions to refer to Beverly Chew. In this place it is only needful to note the beginning of a faithful service that was to extend over forty-five years, and establish a record that remains unchallenged.

One of the earliest annual financial reports that has survived is that of 1876, and it would seem to be of sufficient interest to transfer to these pages.

# T H E   S T O R Y   O F   S T .   M A R Y ' S

RECEIPTS		DISBURSEMENTS	
Balance Forward from 1875..\$	218.70	Sexton .....	\$ 600.00
Collections .....	4,348.32	Organist .....	585.00
Subscriptions to Rector's		Music .....	718.85
Salary .....	1,485.00	Incidental Expenses .....	388.83
Subscriptions for Music .....	248.56	Repairs .....	440.57
Subscriptions for Stabat		Diocesan Fund .....	87.00
Mater .....	148.01	Diocesan Missions .....	10.00
From St. Mary's Guild .....	452.91	City Mission Society .....	5.00
		Educational Fund .....	5.00
		Aged & Infirm Clergy Fund	25.00
		Episcopal Fund .....	10.00
		Interest on Bond Debt .....	1,150.40
		Gas .....	161.87
		Fuel .....	188.00
		Insurance .....	197.00
		For the Poor .....	14.00
		Clerical Help .....	122.00
		Rector's Salary .....	2,124.65
			<hr/>
			\$6,833.17
		Balance Carried Forward....	68.33
			<hr/>
			\$6,901.50
	<hr/>		
	\$6,901.50		

On the 11th December, 1876, a system was first adopted "for the allotment of seats at the High Celebrations" on Sundays, "it being understood however that no proprietary right or right of pew holding shall be conferred by such allotments." There was some question as to the wisdom of this measure, and it was adopted only for two years.

## 1877

In the report of the January Meeting of 1877 occurs the first reference to the musical director, who for so many years worked faithfully and successfully to make the music of St. Mary's one of its notable attractions. "It was moved by Mr. Burt seconded by Mr. Brown that the matter of giving public recitals of the 'Stabat Mater' be referred to a Special Committee consisting of Revd. Mr. Brown, Dr. Clymer & Mr. Chew, and that they consult with Mr. Prentice & the choir."

Meanwhile the engrossing subject of funding the debt went steadily forward. The Mutual Life Insurance Company of New York agreed to lend \$25,000 to the Corporation, taking as security a mortgage on the Corporation's property, or, in other words, on the Church. In order to

effect this the consent of John Jacob Astor and his wife had to be obtained, and a Committee was appointed for that purpose. For some reason not now clear they were not at first to approach Col. Astor direct, but were to solicit his consent through Mr. Nash and Dr. Dix, who were in turn to bring Fr. Brown into the negotiation; when the matter should reach this point, it would then be time to bring the Committee on the scene. We are not altogether surprised that such a mode of procedure failed, or that the Trustees at last instructed the Committee "to approach Mr. Astor directly without further consultation or co-operative action with Mr. Nash or Dr. Dix." This sensible plan being followed, William Scott and Willett Bronson called upon Astor, who promptly acceded to their wishes "and agreed to sign any paper that his lawyer Mr. Southmayd would draw up."

The path now seemed clear, but some difficulty arose which is only described, vaguely enough, as "an obstacle"; to remove which Samuel P. Nash was "employed as Counsel at such salary as he should think fit to charge." From the very unusual indefiniteness on this head, it seems probable that Nash was thoroughly to be trusted or that the "obstacle" was a serious one.

While these other matters were going forward, efforts were being made to get the outstanding bonds into the possession of the Corporation. On the 7th of December the Secretary reported "that Mr. Hoyt had given up the whole of the principal and interest of the Bond for \$500 held by him, that Mr. Burt had purchased the \$500 Bond held by Jno. Downey & accrued interest thereon for \$450 for which sum with interest from Dec. 15/76 Mr. Burt was ready to transfer the Bond & all accrued interest thereon to this Corporation and that the Trustees of the Estate of Miss Helen Folsom were willing to give up the interest on the \$1,000 of Bonds held by her to Dec'r. 7, 1876 but had expressed strong doubts as to their willingness to give up any portion of the principal thereof." Evidently Dr. Clymer knew G. W. Folsom, one of Miss Folsom's Trustees, and at his suggestion Fr. Brown and Willett Bronson got in touch with Folsom and asked him to accept \$500 in full for the Bonds. Unfortunately there is no record of the outcome of this negotiation, but it probably succeeded, as did nearly everything Fr. Brown undertook.

The status of the Bonds having been arranged, the "obstacle" removed, and the consent of John Jacob Astor and his wife obtained, there



remained nothing but the petition "to the Supreme Court of the State of New York for an order authorizing this corporation to mortgage its lands to the Mutual Life Insurance Company of New York for a loan of \$25,000."

This was granted in due course, and on the 5th April, 1877 the Trustees met to take the final step in the negotiation, which had engaged so much of their time and attention for the past five months. The post of Trustee was no sinecure. For seven months of one year the Board was bending all its energies continuously to prevent the Church's property being sold under foreclosure, and within eighteen months it began a series of delicate and protracted negotiations to fund the debts.

Unfortunately, and deeply to the regret of the compiler of these notes, the Minute Book, so carefully kept by Willett Bronson, the Secretary, contains no entries after that of the Meeting of the 5th April, 1877. It stops at the point of reciting the phraseology of the mortgage agreement between the Mutual Life Insurance Company and the Corporation. What happened, or where the conscientious secretary kept his records for the five years and eight months more that he retained the post, is only conjecture. The absence of the Minutes was discovered more than forty years ago, but diligent search then and since has failed to disclose them. We must go on without them and pick up as many threads of the missing narrative of those years as we can.

## 1882

The record is resumed with the account of the Annual Meeting of 1882, held the 11th December of that year. At this Meeting Col. Burt was reelected Treasurer for another year, and Willett Bronson, having discharged the duties of Secretary since May, 1870, resigned them, and Beverly Chew was chosen to succeed him.

At this Meeting George W. Sutton was elected a Trustee "in place of Mr. Edw. C. Robinson deceased". As Sutton took the place occupied by Dr. Meredith Clymer before the break in the record, we must conclude that upon the retirement of Clymer, Robinson, who had resigned from the Board in May, 1875, was reelected to it, and served until his death, which probably occurred in the latter half of 1882.

There is no way of knowing whether any modifications had been made in the system of allotting seats during the interval of the lost records, but

at this Meeting the system at that time in force was extended for another year.

Evidently the financial condition of the Parish had improved, for the appropriation for music was increased by \$150 to the total sum of \$1,750; Mr. Prentice was paid \$60 in addition to his salary of \$850, and Fr. Brown's salary was increased from \$3,700 to \$4,000. In addition to this the Treasurer was "authorized to pay over to him any excess of money remaining on hand after payment of this year's expenses." This sounded prosperous—and, incidentally, evidenced great faith in next year's ability to pay its own way—and created the hope that Fr. Brown might receive a substantial off-set for his early years of financial leanness, but the Treasurer's report for 1882 showed a balance of \$30.23.

## 1883

During the recordless interval, the Rectory had been built, at 226 West 45th Street, and there the first meeting of 1883 was held, on the evening of the 8th January. The secretary reported that George W. Sutton had declined election to the Board; and Col. Burt rendered his annual report. Since the last we had an opportunity to inspect, that of 1876, six years before, the receipts had risen from \$6,901.50 to \$12,268.05. From this report we learn that the Reverend C. J. Wood was the Assistant Minister at a Salary of \$1,000 a year, but unfortunately we do not know when he began his ministrations.

The most regrettable lack of information, however, is that concerning the Sisters. In this report for the year 1882 we find that \$1,099 was given "for Mission Fund (Sisters)" and that \$760.07 was spent "for Mission Work (Sisters)" from which it seems safe to conclude that Sisters were then working in the Parish and were being supported in whole or in part by it, but it seems impossible now to tell when they first came to St. Mary's. There is reason to believe that they were the Sisters of the Order of Visitation of the Blessed Virgin Mary, of which Fr. Brown was Warden and presumably founder.

The report indicates that already the Church was well-known and was attracting many who were not regular supporters. The envelopes, through which means the Parishioners contributed, produced, during 1882, \$5,408.13, while the open offerings amounted to \$5,431.60. This is further borne out by the report of the Treasurer, made at the Meeting

## T H E S T O R Y O F S T . M A R Y ' S

of the 12th February, 1883, "that in consequence of the bad weather the offertory had fallen off abt. \$300."

The services of George B. Prentice were being more and more keenly appreciated, for we find the Trustees making him a present of \$100 and extending his summer vacation to two months, in order that he might take a trip to Europe, and at the Annual Meeting of 1883, his salary for the next year was fixed at \$900 and for the following year at \$1,000. At this Meeting, held 10th December, The Reverend Henry Darby was elected Assistant Minister. It is to be assumed that he was not wholly dependent upon this position for support, for his compensation was \$200 per annum, which was handed to Fr. Brown for his benefit. William Viall Chapin was elected a Trustee at this Meeting.

### 1884

The opening of the year 1884 seems, for St. Mary's, to mark the beginning of that process which, in the case of a ship, is called finding itself. The contrast in the tone of the Minutes with those of seven or eight years before is pronounced. The advance of the Church in material things had been remarkable. At the first Meeting of the year, held at half past eight in the evening at the residence of Wm. Scott, 110 East 23rd Street, it was resolved "that the Minister in charge be authorized to offer as high as fifteen hundred dollars per annum as the salary of an assistant minister and that the Treasurer is authorized to pay the expenses of Fr. Brown to Baltimore for the purpose of looking up a proper person for that position." (In this Minute, by the way, the Founder is referred to by the contraction of title that is now so familiar).

For the first time, at this Meeting, the Treasurer was able to report a balance of four figures carried over to the new year. True, it was very little over the amount requisite to put it in the four figure class, but it was in remarkable contrast to the small two figure balances carried forward in most of the previous years. A Committee, composed of Fr. Brown, Chapin and Chew, was "appointed to look into the matter of finding a suitable building or property for the mission work under the charge of the Sisters." There was no resting on the oars under the dynamic Rector. Once the burden was adjusted so that it could be carried with some approach to convenience, additions were made to it. Fr. Brown seems to have fully grasped the significance of the axiom that there



is no such thing in life as standing still; if an organization, like a man, does not go forward it, like him, will inevitably go backward. He was determined that his beloved St. Mary's should not go backward, and, therefore, he constantly pushed it forward.

So promptly, as usual, did Fr. Brown act upon the authority given him, that at the next Meeting, 11th February, 1884, he was able to report to the Board that he had tendered the position of Assistant Minister to the Reverend James Oswald Davis, of Baltimore, Maryland, at a salary of \$1,400 a year and that he had accepted it. This appointment (which was actually an election, for Fr. Davis was voted upon by the Board) is interesting, as Fr. Davis was the first Assistant Minister of St. Mary's who was formally engaged and who was expected to give his whole time to the Parish. The Secretary was directed to prepare a certificate of his election and to forward the same to the Assistant Bishop of the Diocese. This procedure had evidently not been previously followed in the case of the Priests who had served St. Mary's gratuitously, or almost gratuitously.

During the summer a new floor was laid in the Church.

At the Annual Meeting this year, which was held on the evening of the Patronal Festival, 8th December, 1884, after the Election of the Treasurer and Secretary for the ensuing year, we read of the appointment, for the first time, of a Committee which has continued to function to the present day. Burt, Chew, and Chapin were appointed "to take in charge the assignment and allotment of seats." For valid reasons then as now the assignment of seats had to be made annually, but before this time it had not been entrusted to a committee especially created for the purpose.

## 1885

The first Meeting of the year 1885 saw the small beginnings of the system of separate financial reports which have now reached such a point of intricacy that they seem beyond the comprehension of any mortal not gifted with a strong grasp of figures. In this year—and in an evil hour—Col. Burt separated the Mission Fund Receipts and Disbursements from those of the Church, and submitted two statements. Neither of them was very complicated—that of the Mission Fund showed two entries on the left, Balance on hand of \$644.41 and Subscriptions & Gifts of \$684; and on the right to Wm. Astor for Rent, \$420, Thedford

for Coal \$46.96, Gas \$37.68, and Living Expenses \$190 (from which it would seem reasonable to infer that the Sisters did not keep very warm or spread a very abundant table)—but they led Fr. Brown to report that he had received for the Poor Fund of the Parish about \$450; which spurred Col. Burt on to offer a sort of summary of the total amount raised by the Parish, \$13,475.49, and thus four reports were rendered. From this small acorn, true to the proverb, has grown the financial oak which now overspreads so much of the Treasurer's time, and which makes new Trustees—when there are any such—feel that they want to return to school for a course in advanced algebra.

This year the appropriation for music was raised to \$2,000 and, for the first time, \$100 was voted for advertising.

On the 11th May, 1885, the Board received the offer of Dr. Edward H. Clarke to donate \$5,000 wherewith to rebuild the clergy and choir rooms. The offer was gratefully accepted and Fr. Brown was made chairman of the Building Committee. At the next meeting, in June, he reported that his attempts to erect a three story fireproof building for \$5,000 had not been successful, and therefore Mr. Hatch, the architect, had been directed to proceed with the erection of the best two-story building, that could be built for that sum. Putting up this new building, which contained a Memorial Chapel on the ground floor with clergy and choir rooms above, evidently necessitated some changes in the organ, and George B. Prentice, the Musical Director, reported that taking down and setting up the organ would cost \$360.

When the Trustees reassembled in the autumn Fr. Brown, as Chairman of the Building Committee, was able to report not only that the building as originally projected by Dr. Clarke was almost completed, but that thanks to the generosity of "another individual not named" a third story had been added "thus providing a long needed Guild room for Sunday school and other Parish work."

The report on the organ was not so satisfactory. Stewart, who had the contract to move and set it up, had found it in such bad condition that he had thrown up his contract. The Committee had then consulted Geo. Jardine & Sons, "who had offered to put the present organ in as good repair as possible for \$1,000 or to furnish a new one for \$3,000 to be ready by Sept. 1st, 1886." Very wisely, the Trustees decided to get the new organ, provided Jardine would put the old one in shape to be used

until the summer. By the terms of the contract, \$500 was to be allowed for the old organ, and of the \$2,500 cash payment, half was made payable on the 1st September, 1886, and half "on the 1st March, 1887". A considerable degree of interest for us attaches to this transaction, for that organ, built and installed by Geo. Jardine & Sons during the summer of 1886 is still in use at the present time.

During the autumn of 1885 a Mission was conducted at St. Mary's by the Reverend Fathers George C. Betts and Edward A. Larrabee, which seems to have made a deep impression. In a long minute of thanks and appreciation, the following expressions occur, amongst others: "To their powerful and soul stirring sermons and addresses, to their pleadings and warnings, to their great sympathy in their personal dealings with individuals, is due, under God, the great success of their Mission. The board wishes to express the grateful thanks of the Parish to these Fathers, and to assure them they will ever be lovingly remembered in our prayers." This would seem to have been the first Mission preached at St. Mary's.

The Reverend McWalter Bernard Noyes died in Rome, Italy, on Sunday the 6th December, and the Trustees attended in a body the High Celebration offered for the repose of his soul, at which, by their special request, Fr. Brown delivered an address on the life of Fr. Noyes. In the Minute on his death occur the words: "His many labors and sacrifices for the sake of Catholic truth." It is the first appearance in the records of the word, whose connotations were even more controversial than they are now. Fr. Noyes had served St. Mary's as assistant minister for many years, but it seems now impossible to discover when he finally severed his connection with the Parish.

At the Annual Meeting (of 1885) in addition to other business, Willett Bronson was formally excused for not having attended meetings. This little incident, in connection with a man who had rendered such signal service to the Corporation, indicates how seriously the Trustees regarded the By-Laws, and how earnestly they tried to live up to them. Perhaps in order to discharge, as far as they could, all debts before the close of the year, the Trustees entered, as the last record of 1885, Minutes of thanks to Dr. Edward H. Clarke and to Miss Sara L. Cooke for their respective shares in providing funds for the new Parish building. From this entry we first learn the identity of the donor of the third story, who



## T H E   S T O R Y   O F   S T .   M A R Y ' S

had previously been referred to as an "individual not named." We shall have other occasions to note the generosity of Miss Sara L. Cooke, but it is well to remember that she began her benefactions to the Parish with a substantial gift, amounting to \$1,000, in the year 1885.

During this year instrumental music was introduced at St. Mary's. It cannot have been on an elaborate scale, as the cost of it for the year was only \$188, but it was approved, and since that time has been a feature of the High Celebrations. The cost of the Choir during 1885 was \$2,089.16, in addition to the salary of \$1,200 paid to G. B. Prentice, who is always described in the Treasurer's annual report as the organist.

Although the receipts of the Church were steadily increasing, these annual statements present a strong contrast to those of more recent years. That for 1885 consists of four entries under Receipts and sixteen under Disbursements. From the latter we learn that H. J. Teitjens was sexton, at a salary of \$600, and that the cost of blowing the organ was \$120 a year. To whom, or for what, was this sum paid, one wonders? Electricity was not used for that, or any other purpose, about the Church at that time. Did some small boy consider himself compensated for long and hard blowing by \$10 a month?

### 1886

Undoubtedly the Minutes were considered to be an adequate and explanatory record, and no doubt they were to those who heard them, but they seem to us now to be sadly lacking in many things we should like to know. Although, as we have seen, there were Sisters working in the Parish in 1882, and probably before, it is not until February 1886 that we discover that the Mission House, hired from William Waldorf Astor, was at 705 Eighth Avenue.

The Reverend James O. Davis resigned as Assistant Minister on the 1st of June, 1886.

During this winter work was progressing on the new organ, and we read that Beverly Chew and William V. Chapin were appointed a Special Committee on the organ. They were directed, amongst other matters, to consider the offer of the makers to put in a "Vox Humana" stop for \$200. The Committee wisely associated Mr. Prentice with them and they jointly reported "that in consideration of the fact that the builders were willing to defer the payment of the extra \$200 until March, 1888

they had been ordered to add this stop to the new organ." Evidently George B. Prentice approved the "Vox Humana," which shows how tastes differ.

At this time we come upon the first record of insurance. It is all but certain that the Church property had been insured, but no note of the fact has been preserved, and it is not until April 1886 that we get a knowledge of its value. In that month the Trustees took out an insurance policy of \$55,000 on the Church and contents and one of \$3,000 on the organ.

This spring a circular was received from the Bishop "in which this Parish was put down for the sum of \$100" for Domestic Missions. "On motion the Rector was requested to write to the Bishop that this Parish cannot pledge more than fifty dollars per annum." In view of the fact that the income of the Parish for that year was in excess of \$13,000 it does not seem to be an impressively generous pledge. Apparently the fear of oversubscribing to Missions, which has occasionally been noticed, not entirely to St. Mary's credit, even to this day, is not a tradition of recent origin.

In reference to the phraseology of the Minute mentioned above, it may be pointed out that it is the first time Fr. Brown has been called the Rector. Whenever it has been necessary to refer to him with any degree of formality, he has been called "the Minister in Charge of the Church." Why this cumbersome designation was invariably used, when he is described in the By-Laws as the "Rector," is not plain.

The record of the first Meeting in the autumn of 1886 has a familiar ring. At that time the bills for the new building the cost of which had been donated by Dr. Clarke and Miss Cooke, were presented, and were found to exceed the estimated cost by \$394.31! It is probable that the cost of building the ark exceeded the estimate that Noah had approved, and it is certain that that has been the way of estimates for ecclesiastical expenditure from that day to this. The fact seems to have been well known to the Trustees of 1886, for they took the situation philosophically and made no comment. It probably meant then only what it would mean now: that they had another \$394.31 to find; and they went out and got it, or gave it, and did not think it worth while to record so usual a circumstance.

At the Annual Meeting, held at 4:30 P.M. on the 13th December,

## T H E   S T O R Y   O F   S T .   M A R Y ' S

Col. James Burt tendered his resignation as Treasurer. As he had begun his tenure of office with some admirable financial measures, he closed it with the soundest financial advice, by moving the following Resolution, which Beverly Chew seconded: "That the expenditures of the Church for the year 1887 shall not exceed the income of the Church for the same time."

He further instigated the appointment of a finance committee "Which shall have control of the ways and means of raising money, for the support of the Church and of the expenditures of all moneys for the Church, and also have charge of the assigning of seats to the parishioners."

Col. Burt had served as Treasurer of the Corporation since the 10th April, 1876, and during those ten years had missed hardly any Meeting, and had fulfilled the laborious and manifold duties of his responsible office with skill, foresight, and devotion. He well deserved the tribute which the Secretary was instructed to spread upon the Minutes: "In accepting the resignation of our Treasurer, Mr. James Burt, we desire to express our regrets that he feels compelled to give up the Office. To offer him our thanks for his services to the Board these many years, and assure him of our appreciation of his continuous care of our pecuniary interests, his skilful foresight and devoted labor which have secured promptness and completeness in our financial affairs."

In the last of the very clear reports which had been rendered annually for ten years by Col. Burt, we notice the entry of \$17.33 for plumbing in the Sisters' House paid to T. Hindley & Son, and it is pleasant as well as unusual in these days of change to know that St. Mary's still appears as a customer on the books of T. Hindley & Son.

### 1887

At the Meeting of the 14th February, 1887, the new Treasurer, Wm. V. Chapin, rendered his first monthly report. It showed that \$636.95 was available in the "Organ Fund" to meet the second payment of \$1,250 which would become due on the 1st March; and it is especially interesting to us in that it marks the beginning of the Endowment Fund, which was started that month with \$76.25, and which further benefitted by the sum of \$25 from Fr. Brown. To swell this fund, Col. Burt donated to it a \$1,000 U. S. Coupon 4½% bond. It is improbable



that either Fr. Brown or Col. Burt anticipated to what extent the Endowment Fund would grow, but to them belongs the credit for its inception.

The depositary of the Church for the moneys of the current account was the Columbia Bank in those days, and for the funds of a more permanent nature the Seaman's Savings Bank. It is probable that in neither was the Church amongst the large depositors, for the report at this meeting shows a balance of \$1,293.59 in the former, and of \$244.25 in the latter.

At the Meeting of the 11th April, the Treasurer was able to report that the Organ Fund had been over-subscribed by \$85.70. He also reported that the Collections on Good Friday had amounted to \$29.95, and those of Easter Day to \$1,222.92. Unfortunately it was not the custom in those days to segregate the envelopes, and this latter amount includes them as well as the open collections.

Upon the recommendation of Fr. Brown the Reverend Arthur Mason was elected honorary assistant minister. This probably means nothing more than that he received no stipend. Amongst the Rector's abilities must be counted that of inducing Priests to serve St. Mary's for little or no compensation.

Before separating for the summer the Board voted \$1,000 to be paid to Fr. Brown in addition to his salary, and made arrangements to give a dinner to the men of the Choir—from which premises it seems fair to infer that the financial horizon was a little brighter. This spring there was initiated a practise that has come down to the present time: giving the Treasurer authority to borrow such funds as might be necessary to carry on the work of the Church during the summer months. For the first time the Treasurer had some security, and, with a touch of pardonable pride, he was formally authorized to put up as collateral for the loan the \$1,000 bond belonging to the Endowment Fund.

When the Board reconvened in the autumn, the Reverend Charles H. De Garmo was elected an Assistant Minister of the Parish. As he was not a Presbyter of this Diocese, his election was not at once confirmed, but the matter appears to have been straightened out after a lengthy correspondence between Fr. Brown and the Bishop.

## 1888

The Treasurer's annual report for 1887 kept out of the red, as book-

## T H E   S T O R Y   O F   S T .   M A R Y ' S

keepers say, by the small margin of \$25.21. This fact was apparently known in advance to the Rector, and when the report was read he turned over the sum of \$815.10, which he had collected. Wherever weakness seemed about to develop, there was Fr. Brown acting as a buttress, and turning the tide by his indomitable energy. He no sooner saw any department of his beloved Parish likely to go a little wrong, and he immediately set it right.

The Rector called a Special Meeting in the spring of 1888 to seek the consent of the Board to his accepting the invitation of the Reverend Dr. Bathison of Philadelphia to accompany him on a trip to Europe. The Trustees promptly granted him a leave of absence from his duties for three months to enable him to go.

The financial outlook again became clouded in the autumn, and the Treasurer reported that the probable deficit for the year 1888 would be \$1,650. In spite of serious consideration of the ways and means to meet the situation, we find two graceful minutes, one in reference to Wm. Scott, who was ill, and one thanking Wm. Ratcliff "for his long and faithful services in the music of the Parish."

### 1889

Two innovations were instituted at the first meeting of 1889, which indicate that the steady growth of the Parish was making it desirable to decentralize some of the responsibility. H. Tietjens, the sexton, was made responsible for furnishing an organ blower, and was "to keep the Church open as far as practical," for which additions to his duties his salary was increased from \$840 to \$1,200 a year, out of which he paid the organ blower. At the same time Fr. Brown was authorized to spend \$1,400 during the year for Church assistance. Up to this time these wages or salaries had been specifically approved by the Board.

On the afternoon of the 14th October, 1889, at the Office of Beverly Chew in the Metropolitan Trust Company, 37 Wall Street, the Trustees met to record their sense of loss in the passing of William Scott, who had died on Trinity Sunday. He had unquestionably done more than any other layman in seconding Fr. Brown's efforts to found St. Mary's, and his absence from the Board was the first caused by death. It is not hard to feel the sense of shock as well as of loss in the following Minute,

adopted by his associates, which it seems but just to transcribe here: "This Board desires to put on record the great loss the Parish has sustained by the death of William Scott, Esqr. the first President of the Board of Trustees. Identified with this body from the very first, he has always been the firm friend and counsellor of its members, ever ready by word of advice or personal sacrifice to aid in establishing the Parish on a firm foundation. The fact can never be forgotten, that to his untiring efforts in the early years of struggle and disappointment, we owe the very existence of this organization. His genial presence will be greatly missed at our meetings and his wise advice greatly needed, but we have the sure consolation that his long life of usefulness to the Church and to Society is now meeting its just reward. He died in the communion of the Catholic Church, and in the possession of a reasonable, religious and holy hope. Grant him Eternal Rest, O Lord, and let Perpetual Light shine upon him. Amen."

William Scott, the last of the Incorporators and of the original lay Trustees, had served St. Mary's faithfully and well for twenty-one years. His death was a great loss to the Parish and a severe blow to his son-in-law, Fr. Brown.

## 1890

Probably owing to the condition of the finances, the Annual Meeting was not held until the 21st January, 1890, at which time Beverly Chew was reelected Secretary, and Col. Burt was elected Treasurer in place of Wm. Viall Chapin. The money matters of the Parish were not in a flourishing state. The year 1889 had ended with a deficit, and the Board did not seem just then too hopeful. We read that "after considerable discussion the board finally adopted the following appropriations for the year 1890." The list which follows shows that they believed retrenchment to be necessary. The amounts for clerical assistance, the choir, and incidental expenses were cut in half, while \$100 was allowed for repairs. To meet the deficit of \$1,700 "the Rector was authorized to start a subscription paper for the purpose of raising the amount." Fortunately a copy of this has been preserved, and the yellow paper (evidently of poor quality) makes interesting reading. It bears date the 11th February, 1890, and begins with the word "To" and a line for the addressee's name. It sets forth that "Until this time, for many years, no fiscal year



## T H E S T O R Y O F S T . M A R Y ' S

has ended leaving the parish in debt." It goes on to say that now the parish is in debt \$1,700, and that "it is *absolutely necessary* that this amount should be made up within the five months ending with June." A space is left blank for the amount it is suggested the person addressed should contribute, and he is given the option of paying it in five monthly instalments, or half on the 15th of April and half on the 15th of June. The document closes with the words: "if it is utterly impossible for you to contribute the sum above suggested, or if you are disposed to give more, you are requested to notify the Rector at your earliest convenience of the exact amount you will give."

It is worth recording that this appeal produced more than \$2,200 and that the year was closed with a balance on the right side. Robert V. McKim is thanked for his interest and valuable suggestions in connection with the appeal, but just what part he took in the matter is not clear.

At the March Meeting Col. Burt declined his election as Treasurer, and Chapin reassumed the duties of the Office. At this Meeting Wm. H. Lane was elected a Trustee to fill the vacancy caused by the death of Wm. Scott. He was not able to accept the election because of ill health.

### 1891

At the first Meeting of 1891 the thanks of the Board were "tendered to Miss Sara L. Cooke for her generous gifts to the Church during the past year and for her warm interest in the welfare of the Parish."

This was before the days of "Budgets," but the Trustees at the January Meeting of each year, fixed the appropriations for the year. For a long time they were the same year after year, and they are set down here in the belief that comparison between them and the Budget of a recent year may be interesting: Rector, \$4,000, Clerical Support, (meaning curates) \$1,400, Organist, \$1,800, Sexton (including organ blower), \$1,200, Choir, \$1,200, Fuel & gas, \$650, Interest, \$1,250, Incidentals, \$400, Diocesan Funds, \$175, Repairs, \$100, making the total of the appropriations \$12,175.

The item of "Clerical support" was fixed at that amount to enable Fr. Brown to secure a suitable assistant if he could find one. Apparently he succeeded, and on the 1st February, 1891, the Reverend H. L. Gamble became an assistant minister of the Parish at a salary of \$1,200 a year.

During the latter part of this year William V. Chapin passed through a severe illness, and was obliged to be out of the City for an indefinite period. He felt it right, under such circumstances, to resign both as Treasurer and Trustee, and on the 9th November his resignations were laid before the Board. His associates relieved him of his financial duties, which the faithful Col. Burt assumed, but would not consent to his leaving the Board.

## 1892

The first Meeting of 1892 saw the beginning of two libraries in the Parish, or, perhaps it would be more cautious to say, the first official grants to the libraries: that to the music of \$108.93 for "Sheet Music, printing, etc."; and that to the Sunday School of \$50 for books.

The 8th February, 1892, Bowen Whiting Pierson was elected a Trustee.

At this Meeting the resignation of Col. Burt as Treasurer and Trustee was received, but was laid upon the table. It seems to be a reasonable inference that efforts were made to induce Col. Burt to reconsider, but they failed, and a Special Meeting was called at the residence of Dr. Edward H. Clarke, 234 West 42nd Street, on the 23rd March, 1892, when Col. Burt's resignations were regretfully accepted. On motion of Beverly Chew seconded by Dr. Clarke, Haley Fiske was at once elected Trustee and Treasurer. This was an unusual procedure, but proved to be amply justified in this case; and thus began a loyal service of thirty-seven years, which was only to end with his life. To us, of this generation, the three heroes of St. Mary's, are Dr. Barry, Haley Fiske, and Beverly Chew. Haley Fiske came to stand, in Church matters, toward Dr. Barry much as William Scott had stood toward Fr. Brown, but those earlier giants, in the rushing pace of today, are already becoming legendary, wrapt in the mists of long ago. Most of us can remember the more recent trio, and it seems strange to read that Haley Fiske was elected a Trustee and the Treasurer. So completely did he come to permeate St. Mary's that it is hard to picture a time when he had no connection with it.

On the 9th May, 1892, the Trustees recommended to the Trustees of the Mission House, the sale of the house, and the purchase of 232 West 45th Street, adjoining the Church on the west. The Treasurer was auth-

orized to have prepared preliminary plans of the alterations that might be necessary. He inspected the house, and reported to the first Meeting in the autumn that the plan was impractical, and it had been abandoned.

The first meeting of the autumn, held the 10th October, 1892, was destined to become historic, although it is likely enough from the tone of the record that the participants did not at the time realize its significance. It began, as had so many other meetings, with the announcement that the funds had been exhausted and that the Church was in debt \$1,200. This condition of the finances had become perennial, and the same action was authorized now that had been authorized many times before. The treasurer was empowered to borrow such sums as might be necessary, to the extent of \$1,000 and to put up the sole security of the Church, the \$1,000 bond belonging to the Endowment Fund, as collateral. That poor bond had been used so often for this purpose that it must have acquired, like the spendthrift's yellow shirt, a familiar appearance at the money-lenders.

"The Treasurer reported the late Miss Sara L. Cooke a member of this parish, had made this Church her residuary legatee. That upon inquiry he had learned that the amount coming to this Church ought to be at least one hundred thousand dollars. It was upon motion voted that the Treasurer be authorized to retain such counsel as is necessary to protect the interest of this parish."

That is the whole announcement; not another word appears about it. Even this statement is not given a paragraph of its own, but is tacked on to the Treasurer's everlasting deficit. Did the Trustees realize what the legacy would mean? Or had they dealt in small amounts, usually on the wrong side of the ledger, so long that they could not comprehend a sum that would increase the Church's income almost 50%? Or was there some question in their minds about getting it? The resolution to retain the lawyer would seem to lend color to this hypothesis.

Perhaps it was that the death of Col. Burt, which was announced at this Meeting, subordinated all other matters of interest in their minds. Certain it is that the Resolution spread upon the Minutes, a copy of which was sent to the family, leaves no room to doubt the place which Col. Burt had held in the affection and esteem of his associates. The Resolution is as follows: "This board has heard with deep sorrow of the death of our late associate Col. James Burt, for so many years a



member of this board. The interest he always felt, the devotion he ever manifested and the willing service he so cheerfully rendered in the work of the parish, will always be lovingly remembered. His genial presence and charming qualities endeared him to all who were associated with him—and his sudden death is deeply felt by all the members of this board, who were so closely united to him by the bonds of warm personal friendship. His services as Treasurer through times of much anxiety and many troubles will ever be most gratefully remembered; and this board feels it but just to his memory to record that the successful placing of the parish on a sound financial basis, is due, under God, almost entirely to his wise and careful management. High and noble views of life, loyalty to the Catholic Faith and unfaltering devotion to duty were the prominent traits of his character, accompanied at the same time by that rare modesty and entire absence of self assertion that makes his example all the more telling to those who knew and loved him. 'Grant him O Lord, Eternal Rest and may Light perpetual shine upon him. Amen'."

To complete the business of this meeting Willett Bronson tendered his resignation, but it was laid on the table.

At the Meeting of the 14th November, 1892, the new Treasurer, Haley Fiske, had a gloomy account to give of the finances. Acting upon the authority given him at the last Meeting, he had borrowed \$800 (on the useful and familiar collateral) but the Church was still in debt about \$1,300. This condition seems to have been caused by "arrears", of which the Treasurer thought from \$700 to \$900 would be made good. Some of the anxiety that marked this discussion was no doubt due to the Treasurer's not having served through a summer before and therefore not being familiar with the practise of many pledgers to go away at that time of the year and let their contributions wait until they begin to attend Church again in the autumn or winter, evidently under the impression that the Parish has no expenses from about the 1st of June until the end of November. But, making allowance for this curious practise, there was enough in the financial condition of the Church to cause grave concern.

Fiske reported that he had retained Arnaux, Rich and Woodford as counsel to look out for the interest of the Parish in connection with the Cooke legacy, and that from present indications the amount would

be somewhat larger than had at first been supposed.

The Rector, who has come to be referred to by that title or as "the Rev. the Rector", rendered a report about the roof and a certain chimney which seems to have been giving considerable trouble. He had had them temporarily repaired, but he stated that they would have to be put in proper shape during the coming summer. There is no more indication in the record of this meeting than in that of the previous one that the large legacy would make any change in the Parish.

William Viall Chapin resigned as a Trustee; and the Reverend William Sharp, Jr. was elected an Assistant Minister. It seems to us now to have been a curious arrangement that the assistants were elected for one year, and that their engagements were continued as the result of annual elections. Why Fr. Brown did not exercise the usual prerogative of a Rector in this matter is not clear, but he may have considered it more tactful not to do so. For some reason which unfortunately is not stated, we find that Miss Norton was paid "\$50 for her services in the Choir". As the Choir was a paid one, we can only assume that this was in the nature of a testimonial, perhaps for faithful or long service.

Evidently the matter of the settlement of Miss Cooke's estate was proceeding, at least in some directions, with considerable rapidity. At the Meeting of the 19th December, 1892, we find the following record: "The Rector reported that at the sale of the personal effects of the late Miss Cooke he had with the Treasurer's (evidently some such word as approval is omitted) reserved the clothing, religious books, pictures and such other articles as seemed right, and had ordered them stored at the expense of the Church."

The Treasurer then reported that there was some reason to fear a contest of Miss Cooke's will.

As we have seen, there is a break of about five years in the Minutes, and at this Meeting the present Secretary is requested to write to Willett Bronson the then Secretary "and demand from him the early records of this Parish". Unfortunately for us the demand seems not to have been complied with.

Even in a record which strives to be brief and formal some unconscious humor is apt to creep in. At this Annual Meeting Fr. Brown was duly elected President of the Board for the ensuing year,

in spite of the fact that under the By-Laws, which were adopted the 8th December, 1873, the Rector of the Church is and must be the President of the Trustees. These By-Laws, for all their importance in later years, seem at first not to have been accurately understood, for we find, during a number of years after their adoption, that William Scott was invariably called the President, whereas he had been made, by the By-Laws, Vice President for life. A note appended by Beverly Chew, the Secretary, to the record of this Meeting explains that the By-Laws were out of his possession, and that when he got them, presumably from Willett Bronson, he found the election of Fr. Brown to have been unnecessary.

At this Meeting the Rector reported that a memorial window had been placed in the Church by the family of the late Daniel Cottier.

It was at this Meeting too that we get the first reference to electricity, when "the Rector and Mr. Pierson were appointed a Committee to consider the question of securing an electrical plant for pumping the organ." It was in due time discovered and reported that such an article could be installed at a price varying from \$125 to \$225, according to the amount of power to be furnished, and it was ordered to be set up.

## 1893

In the Treasurer's report for the year 1892, mention appears for the first time of a Summer Home. That mention is confined to the not very adequate information that \$805 was raised for the Summer Home and \$626.25 spent thereon.

Mr. Chatter was presented with \$50 "for his services in the Choir".

In connection with the choir, it is interesting to us to note that the appropriation of \$2,000 for the music of the year 1893 was made "on condition that a solo singer be provided for every week day 9:30 A.M. Mass (that A.M. in this connection is amusing) that may be appointed by the Rector, and that a soloist or a sufficient number of men and boys be furnished for the 9 o'clock Sunday Mass throughout the year, together with a competent organist." We learn later that George B. Prentice, who had recently been made a Doctor of Music, saw his way to meeting these conditions—although how he did for \$2,000 a year is something of a puzzle to one accustomed to the costs of today.



Another evidence of the changes that forty years have wrought is the statement in the February Meeting that the electric motor to pump the organ had been set up, "but that the connections with the street had not yet been made". Imagine a church without any form of electricity; and yet that was the condition of St. Mary's thirty-eight years ago.

Nathan A. Chedsey, the Executor of Miss Cooke's will, held several conferences with Haley Fiske, whose courses and methods even in these early days seem perfectly natural to and consistent with the man we knew: he acted as his own judgment dictated, and then sought the approval of the Board for what he had done.

The Reverend John A. Staunton was invited to become an Assistant Minister, to take up his duties on the 1st June, and accepted. Fr. Sharp was granted a four months leave of absence, during which his salary was to be paid.

The record of the Meeting of 10th April, 1893, furnishes food for thought to those of us whose knowledge of St. Mary's is gained from written records only and not from personal acquaintance. The Treasurer reported that at the request of Mr. Chedsey, executor under Miss Cooke's will, he had appraised three pieces of property, forming part of her estate, in Brooklyn, and had advised their sale for \$94,000. He also reported that the inheritance tax on its legacy would not have to be borne by the Corporation. It is clear from this that whatever doubts may at one time have been entertained with reference to the amount that the Church would receive as residuary legatee under Miss Cooke's will, the sum would be substantial. Yet there appears to have been no thought that this would lead to the erection of a new building, or make any difference in the course of the Parish, which had been running for a number of years with very little change in the numbers of its congregations or the extent of its finances. At this same meeting the Rector reported that negotiations had been opened looking to the purchase of the house adjoining the Church on the west, "with a view of its use as a clergy house, and that sufficient money to pay for the same in full had been promised."

"The Rector also reported that a parishioner, Mr. Geo. W. Sutton, had agreed to supply the Church with the Stations of the Cross as a memorial to his wife; and that he had given the order for them. He reported that Mr. Fiske had offered a Crucifix to be placed near the pulpit as a memorial to his father and mother."

To the viewpoint of today the two classes of business which occupied the Trustees at this Meeting seem strangely incongruous: they noted a large accession of wealth, and they planned to buy the property adjoining the small Church building, and to receive, in one case from a member of the Board, additions to that building. To our minds, the first thought that would have occurred to them, when the receipt of Miss Cooke's magnificent legacy became assured, would have been that now they would be in a position to leave the vicinity of Eighth Avenue and erect a church building adequate for the congregation; but this seems not to have been the case.

The Minutes of the Meeting held on the 18th May, 1893, contain a number of financial statistics that are of interest, and that furnish yet another of the many instances of the curious amalgamation of poverty and prosperity that made up the financial condition of St. Mary's for so many years—the poverty being by far the larger ingredient. The Easter Collection was \$1,196.20 as against \$1,112.25 the previous year. The Treasurer reported that he had renewed the note for \$800 for three months, and he was authorized to renew it for a like further period. He also reported that he had \$200 on hand and unpaid bills to the amount of \$325 in addition to the \$625 interest on the mortgage due the 1st June—about twelve days hence.

Following the system that he adhered to for so many years, the Treasurer made a brief general report of the income, and showed that "the number of pledges this year was 189, and that they amounted to about \$119 per Sunday; and that the payments so far this year had been good, but that there was still \$520 due from last year's pledges."

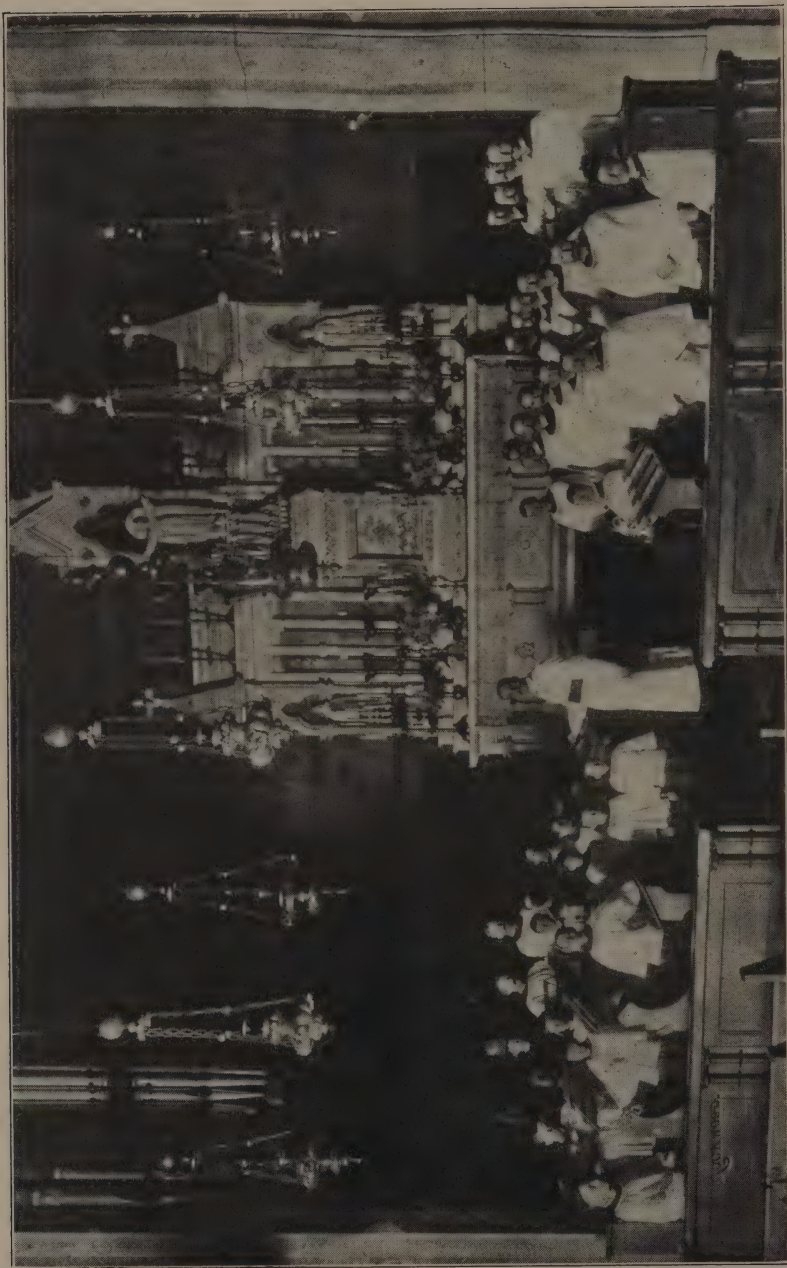
At the conclusion of the Treasurer's report, it is not surprising to find that "It was on motion voted that Fr. Brown and Mr. Fiske be appointed a committee to raise the sum of \$2,500 to pay the present indebtedness and carry the Church through the summer."

But poverty was not the only note of the Meeting. Fr. Brown reported that Mrs. Emily M. Noyes had given \$8,080 with which to purchase the house next the Church, 232 West 45th Street, for use as a clergy house, "and in addition the sum of \$1,000 to repair and furnish the same". In thanking Mrs. Noyes, the Trustees notified her that this gift would be treated as a fund for the maintenance of a clergy house. Mrs. Noyes's generous gift was a memorial to her



INTERIOR OF THE OLD CHURCH OF ST. MARY THE VIRGIN  
228 WEST 45TH STREET  
NEW YORK CITY.





HIGH ALTAR AND CHOIR OF THE OLD ST. MARY'S  
THOMAS M. PRENTICE CONDUCTING.

## T H E   S T O R Y   O F   S T .   M A R Y ' S

husband, and there was a singular appropriateness in its being made a kind of endowment for a clergy house in connection with the Church which he had served as assistant minister for almost ten years.

"For his kindness and skill in the matter of this purchase, Anthony H. Creagh received the thanks of the Board."

At this Meeting the report could at last be made that the difficulties of getting electric current into the Church had been overcome, and that the electric motor, which had been completed at a cost of \$281, "was giving good satisfaction". That this statement could be made about an ordinary electric motor was so very gratifying in the year 1893, that a vote of thanks was given to Messrs. Tucker and Gese for their work of installing it. Mechanically, there have been some changes in the last thirty-eight years.

The name of Miss Guion first appears in the records in a Resolution authorizing the Treasurer "to assent if necessary that Mr. Chedsey pay to Miss Guion the disbursements and expenses incurred by her during the sickness and at the death of Miss Cooke."

Willett Bronson and Dr. Clarke were formally excused for "their past absences from Meetings". Only Fr. Brown maintained a perfect record of attendance, but the others did not regard themselves as free to attend or remain away as they saw fit, and when they were obliged to be absent took steps to be excused. It is satisfactory to note that this tradition continues to the present day.

George W. Sutton, who had been elected a Trustee in 1882, and declined, was again elected at this Meeting, and accepted.

On the 28th of June, 1893, the Trustees met for the first time in the office of Haley Fiske, the Treasurer, at No. 1 Madison Avenue. During the next thirty-six years practically every Meeting was held in the same office of the Metropolitan Life Insurance Company at that address, and "No. 1 Madison Avenue" was for many years the recognized business and financial headquarters of St. Mary's.

It is probable, however, that through all those years few of the Meetings were as abortive and unsatisfactory as the first one. The Treasurer was obliged to report that the appeal sent out by Fr. Brown and himself for the \$2,500 so urgently needed, had produced but \$750. Many of the parishioners had already gone away, the summer was upon them, less than a third of the necessary money was in hand, and

the much hypothecated \$1,000 Bond was already pledged for all it could produce. In the face of this financial crisis, the action of the Trustees before they parted for the summer was eminently characteristic: they advanced to Fr. Staunton the sum of \$275, and they appointed Fr. Brown and Haley Fiske "a committee to examine certain property offered for a Summer home at a price of \$4,500".

It would be a curious speculation to consider if the Oxford Movement in England, which had been Fr. Brown's inspiration in founding St. Mary's, had given to him some tradition of national character as well as of churchmanship. Whether it had or not, and whether his official associates had acquired some of the transplanted national characteristics from him, is a theory that might not be susceptible of definite proof; but certain it is that the early Board of Trustees of St. Mary's displayed the true tenacity of the mother country; and evinced, in every critical period of their Church's history, that inability to consider even the contingency of defeat, and that refusal to be held back which is inherent in the Anglo-Saxon stock.

The Trustees were convened on the 4th October, 1893, to take formal action in the matter of the bequest to the Church under the Will of the late Sara L. Cooke. This action consisted of nine Resolutions, most ably framed to satisfy the Executor and safeguard the Corporation. Throughout the long and complicated transactions following Miss Cooke's death, and involving her Executor, N. A. Chedsey, certain of her friends and family, Fr. Brown, and Haley Fiske, representing St. Mary's, there is a remarkable tone of probity and business caution, combined with a scrupulous desire to follow the wishes of the dead, and a delicate consideration for the feelings of the living.

The Church, as Residuary Legatee, requested the Executor not to sell the residence at 29 West 25th Street, and agreed to accept it at a valuation of \$60,000. It also agreed to rent the house until 1899 to Mrs. Cornelia L. Cooke at the rental of \$3,500 a year, and to pay for the making of such repairs as were certified to be necessary by Geo. R. Read, upon whose judgment in real estate matters the Trustees relied.

Fr. Brown was "appointed a Committee to confer with Miss Guion with respect to the proper disposition as desired by Miss Cooke of the apparel and toilet articles belonging to her remaining in the hands of the Executor". The President and Treasurer were also appointed



## T H E S T O R Y O F S T . M A R Y ' S

a Committee to confer with Miss Guion and Chedsey, the Executor, relative to the erection of a monument over the grave of Miss Cooke.

Fr. Brown's part in these personal matters, especially that of the apparel and toilet articles, leaves no room for doubt that Miss Cooke considered him one of her trusted and intimate friends. In fact it would appear that Miss Guion and Fr. Brown were Miss Cooke's closest friends; and it was therefore natural that, having made what she considered adequate provision for the former under the terms of her Will, she should leave St. Mary's, the main object of Fr. Brown's life, her residuary legatee.

Having settled these matters, and done their utmost to carry out Miss Cooke's wishes, the Trustees arranged that the first money payment made to the Corporation should be used to pay off the only funded debt on the Church, the mortgage held by the Mutual Life Insurance Company.

At the Meeting of the 9th October, 1893, the resignation of Willett Bronson as a Trustee, which had been lying on the table since the 10th October, 1892, was, upon his insistence, accepted with sincere regret. He had served as a Trustee for twenty-three years, for twelve of which he had been Secretary.

Upon the nomination of Haley Fiske, William H. Lane was elected to fill the vacancy on the Board.

Matters connected with the legacy from Miss Cooke's estate, small payments on account of which were now being made from time to time, were considered, and the Treasurer, reporting that he had a sufficient sum on hand, was authorized to pay off the mortgage of \$8,700 on the Rectory. It must have seemed strange, after all the years of struggle to make ends meet, to now be in a position to spend some money without first having had anxious consultation as to where it was coming from. But the accession of wealth cannot justly be described as having gone to the heads of the Trustees; for, in addition to paying off the Rectory mortgage, they added \$25 a month for the balance of the year toward the maintenance of the Clergy House, and \$80 a month for a like period to increase the Choir appropriation.

Beside these two not wildly extravagant outlays, they authorized Fr. Brown to have a door cut in the westerly wall of the Church to make a passageway into the Clergy House. From this it appears clear that there was as yet no intention to abandon the old Church.

But there is a less anxious tone about the financial reports, and such an entry as the following would not have occurred a few years before: "Resolved that the Treasurer be and is hereby authorized to expend whatever additional sum may, in the opinion of Mr. Read, be necessary to repair the house No. 29 West 25th Street."

At the Meeting of the 13th November, 1893, the Trustees had the satisfaction of paying off the mortgage on the Church, the necessary amount of money having by that time been received from Miss Cooke's estate. While this particular mortgage from the Mutual Life Insurance Company was made only in 1877, it succeeded one for a similar amount made in 1870, so that for the twenty-three years of its existence the Church had had that financial cloud upon it. No wonder that the satisfaction of the Board was very real when it was at last removed. No permanent mortgage has since been placed upon the property of the Church.

Fr. Brown and Bowen W. Pierson were appointed at this meeting a Committee to revise the By-Laws. This matter had been regularly brought up by Haley Fiske for several months, but had been postponed under the pressure of other business. Now that the Cooke legacy was claiming less attention, the Trustees could turn to the consideration of other things. Among them we note the first reference to Miss Cooke's legacy of \$50,000 to Fr. Brown; and to special appropriations for music for a particular day, \$15 having been voted, on motion of Haley Fiske, "for extra music at the services in the Octave of All Saints." One wonders if, in his latter days, the Treasurer ever looked back upon such an entry; and one wonders, too, what the Musical Director would think now of an appropriation of \$15 for extra music at several services!

At the suggestion of the always practical and always thoughtful Beverly Chew, the Treasurer was "authorized to employ such assistance as may be necessary in the work of his office"; and Haley Fiske was given authority "to pay Mr. Wm. H. Daily the sum of fifty dollars, for services rendered to the Corporation as assistant to the Treasurer". This office, created in this inconspicuous way, was destined to have a marked effect upon the fortunes of St. Mary's in the days that were to come.

Another innovation of this Meeting was destined to rise to a position

## T H E   S T O R Y   O F   S T . M A R Y ' S

of much importance. "On motion of Mr. Pierson it was resolved that the President, Secretary and Treasurer be appointed the Executive Committee of this Board with the usual powers of Executive Committees". The powers thus rather vaguely described have since been defined, and there have been times in the history of St. Mary's when the wisdom of creating this Permanent Committee has been abundantly proved.

Fr. Brown was authorized "to consult with the Trustees of the Mission House of the Church of St. Mary the Virgin, and with Mr. Cooke the donor thereof, with the object of having title of the Mission House property transferred to the Church Corporation".

There runs through all these deliberations one note: the note of preparation. The Trustees were so obviously putting their house in order, coordinating their affairs, rendering their organization more mobile, and making ready for more important developments than any they had yet undertaken, that we are in a measure prepared for the record which ends the long Minutes of this Meeting, probably the longest that had been held up to this time:

"After a lengthy discussion on the subject of enlarging the present Church or purchasing property for a new Church it was resolved that the Treasurer be authorized to consult with Mr. Read as to securing eight interior connecting lots running through the block in the section of the City between 44th and 48th Streets and Sixth and Seventh Avenues."

At the Annual Meeting, held 11th December, 1893, the Treasurer was able to make other gratifying announcements beside the fact that the satisfaction piece, completing the process of clearing the mortgage indebtedness from the Church, was now a matter of record. He was able to report that he had repaid the \$800 note and had redeemed the oft-hypothecated \$1,000 Bond. Let us hope it enjoyed its well-earned release from durance, and lived long in dignified liberty! He also stated, with pardonable pride, that all bills were paid, including one for \$250 "to Stephen P. Nash for an opinion on the legality of assigning seats" at certain services.

N. A. Chedsey had sent seven trunks, twenty-three pictures and two safes which had been reserved from the sale of Miss Cooke's effects. The Treasurer had retained one of the safes for the use of



his office in his place of business, and had sent the other and the pictures to the Clergy House. The trunks had been turned over to Miss Guion, who had distributed the contents of six of them among Miss Cooke's personal friends in accordance with her wishes, and had returned the seventh, which contained laces valued at \$1,000 to the Church. Those laces were devoted to the Vestments and ornaments, and some of them are said to be in use today. The same honorable fate befell the safes, for the one retained by Haley Fiske was later sent to the Church, and they are now, in their hale, hearty and somewhat ornate old age, guarding some of the Sacred Vessels. If you are not in too much of a hurry to open them, or over-particular about their yielding up their treasures just when you want them, they are still remarkably satisfactory safes; and their knob-and-key mechanism is far more baffling than any combination could ever be—as the present writer can testify, who once spent a wild hour with a key in his hand endeavoring to find a hole into which to insinuate it.

Fr. Brown was requested to distribute to the members of Miss Cooke's family the personal family portraits which had come to the Church; and Miss Guion was thanked for her trouble in the distribution of Miss Cooke's effects.

The Rector was also asked to purchase three hundred Prayer Books and a like number of Copies of Hymns Ancient and Modern of a cheap edition, and to have the same distributed through the Church.

This being the Annual Meeting the elections were held, and for the first time since it became vacant in 1889 by the death of William Scott, the Vice Presidency was filled by the election of Edward H. Clarke. This was a graceful gesture toward the oldest Trustee, who had served since 1871, as Dr. Clarke had long been ill, and had not been able to attend a Meeting for a considerable period.

Finally, at this Meeting, Haley Fiske was able to call up his motion to change the By-Laws by striking out that provision whereby any Trustee absent from two successive stated meetings ipso facto ceased to be a member of the board. It is probable that this section was never legal, it was certainly very churlish and ill-conditioned, and it was most cumbersome as well as ineffective because of the provisions relating to excuses, which were always invoked by the delinquent's

## T H E S T O R Y O F S T . M A R Y ' S

associates. The motion was unanimously carried, and the harsh and useless provision stricken from the By-Laws.

A week later, on the 18th December, the Trustees met again to receive the report from Geo. R. Read, which was "that he sees a fair opportunity of securing eight lots on 46th & 47th Sts. midway between Broadway and Sixth Ave. for about \$200,000, or \$1,000 per front foot. It was moved and seconded that the Treasurer be authorized to confer with Mr. Read and to instruct him to continue his efforts to secure an option on the eight lots mentioned."

The Committee on By-Laws reported that they proposed to submit a new set of By-Laws for consideration at the next Meeting; and we find recorded the curious motion "that a typewritten copy of the proposed new By-Laws be mailed to each member of the board before the next Meeting". Typewritten documents were not so much matters of course thirty-eight years ago as they are now.

The Reverend Arthur Mason, the Reverend Fr. Sharp and the Reverend Fr. Staunton were elected assistant ministers of the parish, in accordance with the custom of electing the Priests annually with the exception of the Rector.

Now that the Corporation had larger assets than liabilities we find that the funds were distributed through no less than three depositaries: the Hudson River Bank, the National Shoe and Leather Bank, and the Metropolitan Trust Company.

There appears in the records a casual reference to a very common occurrence of forty years ago, which sounds strangely enough today: "The application of the American District Telegraph Company to place wires on the roof of the Clergy House, was on motion denied."

### 1894

In the Treasurer's annual statement of appropriations for the year 1894, which was presented at the first Meeting for that year, held the 22nd January, we find some evidences of the improved financial condition: Fr. Brown's salary was made \$6,000, \$4,000 was allowed for the Choir, while the organist's salary was set at \$2,500, \$150 was set aside for Extra Preachers, and the expenses of the Clergy house were fixed at \$600. The totals of the balance-sheet for the year 1893 are

in marked contrast to those of the previous year. During 1892 the Church received, exclusive of the Mission Fund, \$13,429.36, which amount included an overdraft, honored by the bank, of \$18.29; and spent the whole sum. During 1893, the year when some of the legacy from Miss Cooke's estate was received, the total accounted for by the Treasurer amounted to \$157,378.56.

At this Meeting the new By-Laws were adopted, and have remained in force without alteration to the present day.

A week later another Meeting was held to consider a further report from Geo. R. Read in reference to the property he was endeavoring to acquire in 46th and 47th Streets for the site of the new Church. The essence of this transaction was secrecy, as the land was held by separate owners, and it was essential if it was to be acquired at reasonable prices, that they be kept in ignorance of the purpose for which it was wanted. The negotiations had to be conducted simultaneously, and great care used to prevent each owner's learning that his neighbours had been approached.

On the next day two Meetings were held, one at 37 Wall Street at one o'clock, and the other at five o'clock at the residence of William H. Lane, whose health would not permit his leaving the house.

Six days later, on the 5th February, 1894, the Board again met and received the report of Geo. R. Read; that he could secure the 100 feet in 46th Street which he had been directed to seek, but that he advised the acquisition of an additional contiguous 43 feet, which would give the Church a total frontage of 143 feet on the street. He further reported that some inkling of the plans had got abroad and he believed that unless this plot was promptly secured it would be impossible to acquire in the desired location a site sufficiently large for the Church.

"After careful consideration and free interchange of opinions it was Resolved that George R. Read be instructed to purchase the eight houses on West 46th Street comprising about one hundred and forty-three feet, as shown in his diagram, for a price not to exceed one hundred and forty-nine thousand dollars."

One week later, at the Meeting held on Lincoln's Birthday, Geo. R. Read reported having purchased six of the eight properties at an aggregate cost of \$117,910, thereby saving nearly \$5,000 on the amount



estimated. The contracts for these purchases were turned over to the Church's attorneys, Arnoux, Ritch and Woodford, for examination of titles.

By the time of the next Regular Meeting, 12th March, 1894, three of them had been passed, and the Corporation had become owners in fee of 135, 137 and 145 West 46th Street. In fact, two days before the following article had appeared in the real estate magazine:

"RECORD AND GUIDE—MARCH 10, 1894

"SOUTH OF 59TH STREET

"Geo. R. Read has purchased the seven three-story brick dwelling and lots Nos. 133, 135, 137 and 141 to 147, inclusive West 46th Street, from as many owners, for a syndicate the name and identity of which is not disclosed, at prices said to average about \$16,500 each. Three of the lots are 16.8 feet front each and four are 18.9 each. What the intentions of the syndicate are with regard to the property could not be definitely learned; but it is said they will build a big fire-proof storage warehouse upon it."

So far the secret of the ownership had been well preserved.

Geo. R. Read did not attend the meeting, evidently from motives of delicacy, for we find it recorded in the Minutes that he returned the \$192.50 which had been paid him as commission for renting the house at 29 West 25th Street; but he sent a letter which seems to have given considerable food for thought, as it involved a scheme of selling one or more of the houses on 46th Street and purchasing property on 47th Street, so that the new Church would run through the block and face on two streets.

From an ecclesiastical point of view this may not have been the ideal arrangement, as it necessitated the Altar's being at the north or south instead of at the east end, but there can be no question that it enhanced enormously the value of the Church's property, as well as adding numerous conveniences of entrance and exit that the buildings would not otherwise have had.

This new plan was considered for five days, and on the 19th March the Trustees again met for further consultation. As the result of their deliberations, it was "Resolved that Mr. Read be authorized to endeavor to effect the exchange of 147 West 46th St. for 139 West 46th St. and if required to pay a bonus of \$4,000 and having effected this

exchange to purchase Nos. 136-142 West 47th St. for \$90,000". The object of this was to curtail the east and west dimensions of the plot on 46th Street, as it was now proposed to set the long dimension of the Church north and south.

It was evidently not at this time part of the plan to demolish and begin to build at once, for the Treasurer was authorized to insure the rents as fast as leases were made of any of the houses the Corporation was acquiring.

Yet another Meeting was held in March, at which the Trustees received the report that the owner of 139 West 46th Street demanded a bonus of \$6,000 and that the four properties on 47th Street would cost \$91,160. Both these terms were met, as were the conditions of occupancy imposed by Prof. Aubert who owned 142 West 47th Street.

Present day owners of real estate on Manhattan Island will be amused to read that the Title Guarantee and Trust Company offered to examine and insure the titles to 136 and 138 West 47th Street and 139 West 46th Street for \$125.

On Saturday, the 7th April, the following article appeared in the Record and Guide, the magazine devoted to real estate in New York, wherein all transactions affecting real property are recorded, with some comments on the more important.

"RECORD AND GUIDE—APRIL 7, 1894

"GOSSIP OF THE WEEK

"SOUTH OF 59TH STREET

"Geo. R. Read, acting for the Protestant Episcopal Church of St. Mary the Virgin, the Rev. H. McK. Brown, Rector, completed negotiations early in the week for the purchase of property in 46th and 47th Streets, to the amount of about \$220,000. The first of the property, five parcels in 46th Street, was purchased during January and February, and was reported in The Record and Guide of March 10th. At that time there was a gap in the plot, one owner having got wind of the intentions of the buyers and framing his views of the value of the property accordingly. Since then the purchase of the balance of the tract has been completed. The plot embraces Nos. 133 to 145, inclusive, West 46th Street, 125 front x 100, and Nos. 136 to 142, inclusive, West 47th Street, 75 x 100. The church society will build a new church and parish houses on the plot—a fact which will exert an important and beneficent influence upon the character and value of properties in the surrounding section."

## T H E   S T O R Y   O F   S T .   M A R Y ' S

The necessary plot having been formed, as all concerned then thought, there was no further need for secrecy, and the name of the purchaser was divulged.

At the Regular Meeting of the 9th April, 1894, the Treasurer was able to report that all the property was held by the Church, either in fee or under contract, and that the cost had amounted to \$223,070. The property consisted of 133, 135, 137, 139, 141, 143 and 145 West 46th Street and 136, 138, 140 and 142 West 47th Street.

Negotiations between the Corporation and Charles T. Cook, which had been going on for a long time, were satisfactorily settled, and by virtue of them the Church acquired the lease of the Mission House, at 248 West 45th Street, with the right to sell the same, provided the money so obtained be used in the erection of the new Church or Mission House, and provided also that the memorial tablet to Eleanor M. Cook, now in the Mission House, shall be placed and maintained in the new Church or Chapel.

That a new Church was to be erected seems to have become pretty well known by this time, as "Applications from eleven architects were presented and on motion placed on file."

Five days later, on the 14th April, 1894, a Special Meeting was held which was remarkable, and which has been longer and more clearly remembered outside the Board than within. It was remarkable in the annals of St. Mary's as the first Meeting in twenty-six years from which Fr. Brown had been absent; and to outsiders, interested in such matters, it is still considered remarkable as being one of the few occasions on record of a man's being induced to buy back directly from the recipient property which had formerly been presented to it by his father as a gift.

The Minutes record that "Mr. Fiske laid before the meeting a proposition on the part of the representatives of Mr. Wm. W. Astor to recommend to Mr. Astor the purchase of the Church and Rectory at a fair valuation". The Resolution on this subject is worth transcribing in full. "Resolved that this Corporation make a contract, subject to the permission of the Supreme Court, to sell the fee of the Church and Rectory to W. W. Astor for \$76,000, deed to be delivered at the option of the Corporation within a period of three years, the corporation to reserve from the sale the Altars, stained windows, Stations of



the Cross, the Canvass Pictures, the Organ, the Pulpit, the Pews, the Font, the Chancel rail, the Rood and figures, the Memorial tablets, and other fixtures that are a part of the Ornaments of the Church."

It is supposed that this scheme originated with Geo. R. Read, the real estate representative of William Waldorf Astor, and that he presented it to his principal as a good business move in order to square out his holdings in 45th Street, but the credit for the willingness to pay the full market price to regain property his father had freely given away twenty-six years before must rest with Astor. His legal adviser is said to have been by no means in accord with his generosity.

While this transaction was honest as well as legal—not always the same thing—and while the Trustees cannot fairly be criticized for doing all in their power to advance the interests of the Church whose business affairs were committed to their care, it is perhaps an illuminating commentary on the spiritual character of Fr. Brown that he remained away from this Meeting.

On the 27th April a meeting was held to pass the necessary Resolution to seek the permission of the Bishop and Standing Committee of the Diocese to move the Church, and to notify the other Churches nearest the new site, as required by the Canons.

The question of the architect was then taken up and Le Brun and Son, Thomas Hastings, Thomas Nash, R. W. Gibson and Renwick, Aspinwall and Rossner were "notified that they may submit plans without compensation, and that they will be considered in competition, and that the other architects be notified (if necessary) that their services will not be required. The total cost of the Church and other buildings must not exceed \$200,000".

The following twelve conditions were adopted, and copies of them were ordered sent to the Architects who were to be allowed to compete.

#### "CONDITIONS

- "1. Style of Architecture to be French Gothic.
- "2. Church to seat at least 800 people exclusive of chancel.
- "3. Chancel to be apsidal and at least 50 feet in depth with an aisle all around.
- "4. Church to extend North & South with the chancel at the north end.
- "5. Interior to be lofty.

## T H E   S T O R Y   O F   S T .   M A R Y ' S

- "6. Elaboration of detail to be on front and interior—No towers or spires.
- "7. There must be at least two Chapels and a Baptistry.
- "8. Rectory to be on 47th St.
- "9. Clergy rooms and Sacristies on 47th St.
- "10. Basement of Church to be made for Sunday School rooms.
- "11. Mission House for Sisters to be on East side of plot on 46th St. First floor, large work room. Second and third floors, Sisters' apartments.
- "12. Clergy House on 46th St. west side of plot. First floor, chapel and choir rooms. Second, third & fourth floors, class rooms and apartments for the Clergy."

Although the plans underwent minor modifications as the work progressed, they adhered very closely to these conditions, and in fact the cases where such conditions, prepared beforehand by amateurs, are so closely followed have been very rare.

At the Regular Meeting, held on the 14th May, the Treasurer reported that he had so far received from Nathan A. Chedsey, Executor of Miss Cooke's estate, \$222,698.74 in Bond and Mortgages and accrued interest, and that he expected the balance, which he estimated at about \$200,000 to be paid by the end of the month.

Fr. Brown reported that he had delivered to the Treasurer a bill of sale of the High Altar and appurtenances, and that the same had been recorded.

The official consent of the Bishop to move had been received, the four Rectors of adjoining Churches had been notified, and the Secretary of the Standing Committee had sent word that the various papers filed with him were in order.

So far matters were moving along smoothly, but it was not to be expected that the professional gentlemen would meet the wishes of the men of business without some demur. Of the five architects who had been asked to submit plans R. W. Gibson asked that he be compensated for his plans, Thomas Hastings declined to enter into competition (although he and his partner were subsequently awarded the Public Library as the result of a spirited competition), Renwick, Aspinwall and Rossner asked for further particulars, and nothing was heard from Le Brun and Sons or Thomas Nash. Haley Fiske reported that he believed Le Brun and Sons would not compete. In the

face of these discouragements, another architect, King James, was notified to submit plans, and the 1st September, 1894, was fixed as the time limit for receiving plans.

A Special Meeting was called on the 29th May, 1894, to consider architects and plans. Before going into this important matter, however, "The Treasurer reported he had received from the Executor of Miss Cooke's estate the balance in railroad bonds; the total amount received being at appraised value about \$700,000".

The matter of architects was then brought up, and letters were read from R. W. Gibson and from Thomas Nash, and Fr. Brown reported the result of interviews with some of the others. We do not know the tenor of these letters and interviews, but they were evidently considered hopelessly unsatisfactory, for, after "a general discussion of the whole question", the following action was taken: "Resolved that in view of the unfavorable reception of the proposal of this board for a competition on the part of five architects in the preparation of plans for the new church the proposition is hereby withdrawn." And the Secretary was instructed to so notify the five architects.

Immediately following this decision is the record which is, in many ways, the most remarkable in the long transactions of St. Mary's.

"Resolved that an arrangement be made with Geo. R. Read, John Downey and Messrs. Le Brun & Sons to put up the buildings from plans satisfactory to this board, for such sum of money as this board shall determine."

If this were a sermon on St. Mary's and not a mere business record of its progress, there could hardly be a better text than that Resolution. A new church was to be built, with funds provided from a source that could not have been anticipated in the beginning, and the whole matter meets a check in the very place where no difficulty was to be expected. But the same faith and courage that had never failed them yet stood by them, and under a Higher Wisdom than their own, the men whose duty it was to direct the Church, were led to put the enormously important matter of the erection of the new buildings in the hands of an Evangelical Episcopalian, a conscientious Presbyterian, and a Roman Catholic.

The Trustees saw nothing incongruous in the arrangement. They believed these three men to be sincerely interested in St. Mary's, and



## T H E   S T O R Y   O F   S T .   M A R Y ' S

the fascinating personality of Fr. Brown, which made friends of people who did not agree with his views, smoothed out any rough places that might otherwise have developed in the intercourse between the men who felt they had to maintain the Catholic Cause as they saw it, and those who could not sympathise with it or understand it.

The faith of Fr. Brown and his associates that they would be able to supply in the plans the particular requirements of their own then little-known type of churchmanship, is not the least remarkable feature of the arrangement.

On Saturday, the 16th June, 1894, a Meeting was held to complete the business details, and "The Treasurer reported that Messrs N. Le Brun & Sons, John Downey and Geo. R. Read had agreed to undertake the erection of the new church, rectory, clergy house and mission house on the following terms: N. Le Brun & Sons to be paid a fee of seven thousand dollars independently of the cost of the building. John Downey to be paid a commission of three and one half per cent on the net cost of the building. Geo. R. Read to be paid a commission of two and one half per cent on the net cost of the building."

Steps were then taken to begin building operations as soon as possible, and to this end the Treasurer was authorized to offer a sum not to exceed two hundred dollars to each of two tenants in the houses on the new site to induce them to surrender their leases as of the 1st July.

At this Meeting the Endowment Fund was increased by setting aside the sum of \$200,000, "made up of income producing real estate taken at a conservative valuation, stocks and bonds at not more than par and bonds and mortgages". The Fund was "to be hereafter increased by the Board out of moneys saved from income and out of premiums or profit realized on sale or exchange of investments".

Le Brun was invited before the Board and exhibited sketches and ground plans of the buildings to be erected on the property now owned, and supplementary sketches based on the acquisition of the westerly lot on 47th Street, which he appears to have felt was necessary to the success of the plan. His belief was evidently in accord with that of the Trustees, for Geo. R. Read was authorized to purchase the property, No. 144 West 47th Street, at a price not to exceed twenty-five thousand dollars.

This having been settled, N. Le Brun & Sons were authorized to prepare plans and specifications for the new Church and other buildings to cost not more than two hundred and twenty-five thousand dollars.

The serious illness of the Reverend William Sharp was reported, and in consequence he was granted a vacation for three months from 1st July.

The following Resolution was passed: "That it is the sense of this Board that the daily offices of the Church be continued through the summer, and that if necessary Fr. Brown be authorized to employ a lay reader for that purpose."

By the first Meeting of the autumn, 11th October, 1894, all the houses on the new plot, with the exception of 135, 143 and 145 West 46th Street had been demolished. The Treasurer's efforts to induce the tenant of 135 to cancel her lease for \$200 had not been successful, and she had countered with the modest request for \$2,500 to induce her to vacate. Haley Fiske, who appears to have been as hard to "bluff" in those days as he was later, expressed the opinion that she would surrender her lease for \$500, which he was authorized to offer her.

Le Brun was then invited before the Board and exhibited his ground plans and elevations of the proposed new Church, rectory, clergy and mission houses. They were examined, with what care we may imagine, although they had no doubt been frequently scrutinized before, and, upon motion, they were unanimously accepted.

A letter from Dr. Prentice was read, recommending that the organ be placed in the gallery over the entrance, and submitting an estimate of the cost of doing so.

Having decided upon the plans, the Trustees next considered the contract with John Downey and Son, and ratified it. It will be remembered that John Downey was one of the original subscribers for a \$500 bond in 1870, and that he had done some work on the old Church in those days. It says much for the characters of these two men that he and Fr. Brown had remained on terms of mutual respect and liking for twenty-four years. The Rector of St. Mary's undoubtedly was the leader of the "High Church Party", but he certainly was no narrow bigot.



ARCHITECT'S DRAWING OF THE INTERIOR.





EXTERIOR OF THE CHURCH ABOUT 1895.

## T H E S T O R Y O F S T . M A R Y ' S

Southard had removed the houses, a survey of the plot had been made at a cost of \$75, and borings had been sunk at a cost of \$109.25. 144 West 47th Street had been bought for \$24,000, one thousand dollars less than had been appropriated, and all things were ready for the work to begin, as soon as possession could be got of the house on 46th Street.

The Rector reported that Fr. Sharp would not be able to return until the spring, and his leave of absence was therefore extended, while Fr. Brown was authorized to engage clerical help until Easter.

A week later, on the 18th October, the Trustees met Le Brun to discuss alternative suggestions concerning various building materials. The architect and the builders were requested to submit alternative bids on the seven points which had so far arisen: whether the Church Building should be, like the one referred to in "Long Meadow", of Indiana lime stone or Westerly granite; whether the apse, showing above the Rectory, should be of brick or stone; which of four sorts of brick should be used in the construction of the Clergy House, Mission House and Rectory; whether the Rose window should be of stone or wood; whether Kerne cement should be substituted for ordinary plaster in the interior; whether the heating system should be steam or hot water; and what the cost would be of the carving indicated on the front of the Church.

The Treasurer could not be present at this Meeting, but he reported in writing "that he had settled with the tenant of 135 West 46th Street for \$300 and the current month's rent".

In his absence he was authorized "to expend not exceeding \$150 in the purchase of a suitable desk and pigeon holes." He did purchase it, a handsome piece of mahogany furniture, and used it for years, and it is now doing honorable duty in the Rectory. One of the notable characteristics of Haley Fiske was his desire to have the best. He did not approve of shoddy things or shoddy people, and whenever he bought a thing that thing was good, and when he dealt with a person that person was responsible. The desk is a small example of the former, and the fact that the Church's financial investments were made through the then old-established and reliable house of Vermilye & Co. indicates the latter.

# T H E   S T O R Y   O F   S T .   M A R Y ' S

This Meeting adjourned to await the receipt of the alternative bids. The Trustees must have found these very busy days.

By the 2nd November the bids had been received, and the following list of the various sections of the work with the costs thereof were submitted to the Trustees. As the work progressed these preliminary estimates underwent some modification, but they are the most detailed figures we have, and are inserted here as giving a substantially correct summary of the cost of the new Church.

## STATEMENT OF COST OF CHURCH OF ST. MARY THE VIRGIN

Masonry .....	\$ 66,785.00
Iron work .....	35,172.00
Stone work .....	46,600.00
Plastering .....	21,000.00
Plumbing .....	6,900.00
Steam heating .....	7,700.00
Roofing .....	11,859.00
Carpentry & Cabinet work & General Account .....	81,000.00
Painting & Varnishing .....	7,500
Hardware .....	1,750
Leaded glass—Ordinary .....	\$ 349.50
Ornamental .....	10,293.50
	10,643.00
Electric Lighting .....	9,000.00
Pews .....	8,000.00
Confessionals .....	1,000.00
Lighting Fixtures .....	7,000.00
Excavating .....	5,000.00
Interior Marble & Tile .....	5,249.25
	\$332,158.25

Both Le Brun and John Downey were present to explain the items and suggest various ways in which they could be reduced. There was a long discussion in the Board and the general conclusion arrived at



was "that the totals were too large for our present means". However—there always was an "however" when the older Board of St. Mary's arrived at any such economical conclusion—however, the builders were authorized to prepare contracts for the mason work, but to prepare them in such a way that changes in material could be determined upon later. This is the first of many entries of similar purport. The Trustees wanted to erect a handsome church, but they found that the cost of such an edifice as they wanted was more than they ought to spend, and they resorted to all sorts of shifts and compromises to reconcile their consciences to the larger outlays that they wanted but thought they ought not to make. One wonders what the present St. Mary's would have been had the then Trustees at the time of its erection been more interested in financial security than in raising as worthy a testimony as they could to the Glory of God. One thing is certain: that it is fortunate for us, the present Parishioners, that the then Board was not solely interested in considerations of sound business policy. Had they been, they would probably have remained in the old Church, and invested the Cooke legacy, on the income of which the Parish could have been supported very comfortably without any worry to the Trustees—until it died of comfortable dry-rot.

The contract for the iron work was closed, with the proviso that if the specifications could be met by another concern for less money, that concern would get the contract. How any such arrangements could have been entered into is as much a mystery as the financial arrangements of the early days, and we seem to see through these, as through those, the extraordinary personality of Fr. Brown.

Having satisfied their business consciences by proclaiming the estimates to be too high, and having referred them to the Architects and the Builder to be pared down—having let, nevertheless, the only two contracts for work that could be done at this time—the Trustees turned to the more congenial side of their deliberations, and appointed Fr. Brown a committee to see if more funds could not be raised to build the Church in accordance with the present plans.

The Rector was also requested to make suitable arrangements for the laying of the corner stone on the Patronal Festival, 8th December, 1894.

So many Special Meetings were being held during this exciting year,

that the Regular Meetings seem infrequent. One took place on the 12th November which began by approving the Minutes of five Special Meetings which had been held with strangers present or exclusively for purposes connected with the new buildings, and had afforded no opportunity for this necessary business. The bill of Arnaux, Rich and Woodford for services in the matter of the Cooke will was presented in the sum of \$1,045.38, and was ordered paid. Certain scales of charges have indeed changed in the past thirty-five years.

A letter was read from Miss Guion, stating that the monument had been completed and placed in position over Miss Cooke's grave, and the bill for the monument was also ordered paid.

The Treasurer rendered his usual report, and a further statement of the assets, from which latter it appeared that the Corporation held Real Estate, other than that comprising the site of the new Church, to the value of \$152,000; Bonds and Mortgages worth \$208,946.82; Stocks and Bonds valued at \$202,323.50; and \$24,000 cash in Bank; making a gross total of \$587,270.32; from which had to be deducted mortgages unpaid of \$40,000 and Bills Payable of \$45,000, thus leaving the net assets at \$502,270.32. Of this amount \$198,510 belonged to the Endowment Fund—which had been created with \$219,050.86 but had suffered depreciation—and could not be used for any other purpose, so that the Treasurer was able to report, as available for building, \$303,760.32. The cost of the site for the new Church, amounting to \$208,939.08, was not included in these figures.

Dr. Prentice submitted an estimate of \$2,500 for removing and reconstructing the present organ, and \$2,000 to \$2,500 for the new organ to be added in the Chancel or the gallery, as might be later determined.

A Special Meeting was called on the 21st November at which both John R. Downey and Pierre Le Brun were present, the two younger men having taken the places of their fathers, and more efforts were made to reduce the costs of the building, which again ended in conditional clauses going into the contracts, evidently very much to the satisfaction of the Trustees. Thus we find that the contract was closed "with B. A. & G. N. Williams, Jr. for the stone front of the Church for the sum of \$34,575 making it conditional that the same contractors furnish the Clere-story in stone for \$11,200, if desired by the board".

## T H E S T O R Y O F S T . M A R Y ' S

Thos. J. Byrne received the contract for the plumbing for the sum of \$6,800, a saving of \$100 on the original estimate; and to Baker, Smith & Co. went the contract for the steam heating for \$7,700.

Having settled these matters, some attention could be given to the forthcoming ceremony of laying the corner stone. John R. Downey offered to construct, without expense to the Church, such platforms and staging as would be necessary for the ceremony, and also offered the use of his new private stable at 112 West 46th Street for the Clergy and Choir. Both offers were gratefully accepted.

This Meeting closed with the record of a piece of business that sounds strangely out of date in New York today. "Resolved that Mr. Pierson be appointed a Committee to enquire into and report as to the licenses held by the several saloons in the immediate neighborhood of the new Church property."

Another Special Meeting was held on the 6th December to complete plans for the laying of the corner stone on the next day but one. One thousand copies of the plans and description of the new buildings were ordered printed for distribution to the press and to friends of the Church, and five hundred copies of the interior perspective were also ordered printed.

A revised bid was received from James White, who offered to put on the roof of slate for \$7,806 or of copper for \$9,639. This was a great saving over the original estimate of \$11,859, and White was told he could do the work as soon as the Board decided whether to use slate or copper.

An objection was received from the Building Department to the doors from the Church into the adjoining buildings, and a further expense of \$2,000 had to be authorized to fireproof the first story of all the buildings.

It was decided that the interior columns be made of stone. One wonders what other material had been under consideration, but evidently something had been, as the question of the columns was several times referred to.

At this Meeting the death was announced of George W. Sutton, as well as the fact that he had left a legacy of \$5,000 to the Church. It was decided to use this legacy to remove and reconstruct the organ, which was to be a memorial to Mr. Sutton.



On Saturday, the 8th December, 1894, with dignified and impressive ceremonies, which, however, were somewhat marred by the weather, the corner stone was laid. The following account is extracted from The New York Tribune of the 9th December.

“LAID IN A DRIZZLING RAIN.

“THE CORNERSTONE OF THE CHURCH OF ST. MARY  
THE VIRGIN IN ITS PLACE.

“Interesting Ceremonies in West Forty-Sixth St.  
—Bishop Grafton, of Fond Du Lac, Officiates.

“The cornerstone of the new Protestant Episcopal Church of St. Mary the Virgin, in Forty-sixth St., between Sixth-ave. and Broadway, was laid at 3 o'clock yesterday afternoon in a drizzling downpour. A large crowd of sympathizers and of spectators took up a position in the street and on the steps of the adjacent houses. The new building and the clergy and mission houses and rectory will cost \$500,000 and will be ready one year from now. A quarter of an hour before the time set for laying the stone two processions formed and marched to the site of the new building, which was covered by an awning. Each column was headed by a crucifer. Then came Bishop Grafton, of Fond Du Lac, Wis., who was to officiate; the acolytes, the choristers, the architect, Pierre Le Brun, and the trustees—Beverly Chew, William H. Lane Dr. Edward H. Clarke, B. W. Pierson, Haley Fiske and the Rev. Father Thomas McKee Brown. Bishop Grafton wore a mitre, and his general attire did not differ greatly from that of a Roman Catholic bishop. The ceremony for laying the stone lasted less than an hour and began with the singing of a hymn. Then Bishop Grafton said:

“‘Christian Brethren: We are come here to lay the cornerstone of a church to be builded to the honor and glory of Almighty God, the Father, the Son and the Holy Ghost. And, inasmuch as without faith it is impossible to please him, let us rehearse distinctly the articles of our belief.’

“The Bishop then said aloud the Lord's Prayer, the congregation joining in, and then Father Brown, the rector of the parish, named several deposits to be covered by the cornerstone, after which the stone was put in its place, and the Bishop, striking it three times, made the usual invocation, the congregation giving responses.

“After a blessing had been pronounced and a hymn sung, the Bishop with his attendants and the clergy and trustees marched back to No. 112 West Forty-sixth-st. Luncheon was served after the service.

“The new building will run through to Forty-seventh St. It will have a frontage of 125 feet in Forty-sixth-st. and 95 feet in Forty-seventh-st., and the style of architecture will be French Gothic of the thirteenth century. The clergy house, mission-house and rectory will

## T H E S T O R Y O F S T . M A R Y ' S

be French Gothic of the XIVth century. The exterior of the Church will be faced with light buff Indiana limestone, the other buildings with stone, light Roman bricks and terra cotta.

"The width will be 60 feet, length 180 feet, height to top of cross over main gable 130 feet, height of interior vaulting, nave, 80 feet; ambulatory or aisle, 26 feet; width of nave, 46 feet; width of ambulatory, 6 feet 6 inches. Twenty-two piers of clustered stone columns separate the nave from the ambulatory and support the clerestory walls.

"The church will terminate in a five-sided apse and be lighted through lofty clerestory windows. The ambulatory will extend entirely around the church, outside these columns, and be connected through arcaded openings with the chapels in the clergy and mission houses, and with the baptistry, lady chapel and rear entrance. The chancel will be 48 feet deep. The main organ will be placed over the main entrance. The seating capacity of the church will be 720 and of the chapels 350.

The clergy house will be 39 feet by 95 feet, four stories high in front and five stories in the rear. The first two stories will contain the chapel of the catechism for men and boys and the choir vestries. The third story will be devoted to guild purposes and young men's clubrooms, with assembly-room, library, etc. The fourth floor will contain suites of chambers for the resident clergy, and the fifth floor rear will be occupied by the janitor.

"On the first and second floors of the Mission House will be two chapels, a reception room and office for the Mother Superior. The third story will be devoted to the guild-rooms. The fourth story will have an infirmary, community-room and Sisters' sleeping apartments. The fifth story will contain the kitchen, refectory and two sleeping-rooms for servants. Dumb waiters will connect the kitchens in both houses with the basements. Besides the rector, Father Brown, and his assistants, Fathers Staunton and Upjohn, who officiated with Bishop Grafton, there were also present the Rev. Drs. Greer and D. Parker Morgan, the Rev. George Ernest MacGill, the Rev. C. W. De Lyon Nichols, the Rev. Herbert Smith, the Rev. Dr. Cooper, of Astoria; the Rev. Albon Richey, the Rev. Dr. C. F. Canady, Rev. Messrs. H. A. Skinner, P. A. H. Brown, D. Kenny and E. W. Neil, the Rev. Drs. Davenport and Batterson, and the Rev. Fathers Riddell, Botts and Treat. George B. Prentice conducted the choir. Brothers Hugh, Edmund and Adair, of the Community of the Brothers of the Church, were also present.

"It being the twenty-fourth anniversary of the first service held by the parish in the old church in West Forty-fifth-st.—which it is intended now to sell—the occasion was celebrated by a service there in the morning at 9:30, and again at 8 o'clock in the evening, when there was a large attendance to witness the benediction of memorial gifts, which consisted of a costly Communion service, presented to Father Brown, the rector, by the parishioners of the Church of St. Mary the Virgin."

At the Annual Meeting, which had to be adjourned for lack of a quorum from the 10th to the 17th December, William H. Lane was elected Vice President to succeed Dr. Clarke, and the Reverend Arthur Mason, the Reverend John A. Staunton, and Fr. Upjohn were elected Assistant Ministers.

On the Anniversary of the Parish, Fr. Brown had preached a sermon, in the course of which he pointed out certain parts of the new Church which could appropriately be given by individuals or groups as memorials. The suggestion seems to have met with an enthusiastic reception, and several handsome gifts were promptly pledged. Haley Fiske subscribed to the expense of building the Lady Chapel, and Mrs. W. A. Lane "agreed to take the Baptistry," as Fr. Brown rather quaintly reported.

Among the suitable memorials which the Rector had suggested were the capitals of the columns, each of which was to be carved at the cost of \$100. Of these Mrs. Symonds subscribed for No. 7, the Men's Guild for Nos. 8 and 15, and Mrs. Fiske for No. 10.

In the record of this Meeting we find the first mention of "The Arrow," the parish paper which Fr. Brown had started. It was asked to publish "a full account of the corner stone ceremonies and of the presentation of the testimonial to Fr. Brown," toward the expenses of which publication the Treasurer was authorized to pay \$25.

Charles T. Cook was elected a Trustee to fill the vacancy created by the death of George W. Sutton. Evidently great store was set by his accepting, as Fr. Brown was appointed a Committee to wait upon him, and to agree that the meetings should be held at a time and place to suit his convenience.

## 1895

The first Meeting of the year 1895, held the 14th January, began in business-like way by approving the Minutes of six Meetings held during the last six weeks of 1894. The Rector was able to report that Mrs. Gorham and Miss S. C. Coffin had each subscribed for a column; and the Treasurer announced that through subscriptions and reduction of estimates all but a few thousand dollars of the amount needed to complete the new Church was in hand. He submitted his estimate of expenses for the year, and we note for the first time therein an item for Assistant Organist.



On the 2nd March the Executors of Ella Smith turned over to the Corporation the legacy of \$512.92 left in her will, and "the Rector was appointed a Committee to consider to which portion of the construction this sum shall be devoted as a memorial to Miss Smith."

Much of this Meeting was taken up in an effort to decide the relative merits of a slate or a copper roof, as the question had to be settled by the 10th of the month. It proved, however, so knotty, that the Meeting was adjourned to the 7th to afford opportunity for further consideration.

At that time both Le Brun and John R. Downey appeared, and the slate roof was decided upon. Figures were gone into at some length, and certain savings and more extra expenses were reported. "The pattern of pews similar to those used in Trinity Chapel was adopted at a cost of \$3,640," and Downey was authorized to close the contract for that sum for "fifty pews to be stationary and ten movable." "Mr. Kinnan's contract for arches was accepted at \$3,460," and it was decided to construct the clerestory of stone. This was more expensive than brick, but from the tone of the conditional contract covering the masonry, quoted before, there seems little doubt that the Trustees had decided upon it in their own minds from the first, and only kept the question open to cheat themselves into the belief that they were practising strict economy. That the funds for the building were not too abundant is shown by the fact that "The Rector was authorized if he thought best to call a Parish meeting for the purpose of raising money to complete the new Church."

"Fr. Brown reported that he had decided to recommend that the legacy of the late Ella Smith be devoted to carving the pillars of the Chancel." The recommendation was, of course, adopted.

At the Regular Meeting of the 15th April, 1895, the Rector reported four more subscriptions for pillars, from Mrs. Soule, Mrs. Siddous, W. Dayton Lewis, and Donald A. Storer. A letter was received from J. Massey Rhind, offering to furnish a statue of the Blessed Virgin and Child to be placed between the main entrance doors. The offer was accepted, provided the model was acceptable to the Architect and Rector.

Numerous matters came up for decision, now that the buildings were nearing completion, and some of them are sufficiently interesting to record. Perhaps the most so was the decision that the new clergy house be not occupied by the wives of any of the clergy. It was also decided "that the pulpit be placed against the second pillar on the gospel side,"

and that the Chancel and the entire Church, except the portion occupied by the pews be tiled. The matters of the design for the pulpit, the chandeliers, and the stained glass were referred to the Rector and the Architect or Beverly Chew.

When the Trustees met in May, on the 13th, they authorised the payment of the expenses of their counsel, General Woodford, to Buffalo to secure the necessary letters from Bishop Coxe to enable Fr. Upjohn to be transferred to this Diocese.

The old plans for the stained glass were rejected and Pierre Le Brun was admitted to the Meeting and displayed new plans and estimates. They were examined and the contract was awarded to Arnold and Locke at \$4,822 with an additional \$400 "for such alterations to the seven Chancel windows as may be agreeable to the Rector."

"The question of the removal and construction of the Altar was then discussed, and on motion it was voted that the Altar, tabernacle, gradines, steps and wings be removed to the new Church and re-erected; leaving space for erection at a future time of a reredos suitable to the architecture of the Church. The statues to be preserved for future use."

The matter of the pulpit was then taken up, and it was decided to raise it in accordance with the plan, to leave off the statues, modify the grille, and erect a sounding board of a size agreeable to the Rector.

Le Brun's designs for the chandeliers were approved "and estimates were invited for all gas fixtures required in the several buildings." The new St. Mary's seems so much closer to our time than the old building that it is something of a shock to find that in spite of all her use of modern methods and modern equipment—and Le Brun, who designed the home office of the Metropolitan Life Insurance Company, and Downey who built the Waldorf-Astoria, the Astor, the Netherland and the rest of the Astor hotels, could be counted upon to employ the latest devices—St. Mary's was to be lighted by gas. Why this should have been so is something of a mystery, for electricity had been used to pump the organ for some years, and a feature of the new Church was to be the latest electrical control of the two organs; and certainly the Trustees were not opposed to novelties, or they would not have been amongst the very first to use structural iron work in the erection of a church. Their action in that matter provoked a storm of discussion that lasted for years, and it can hardly be that they would have hesitated to illuminate the Church with electricity if they had thought it a better means of lighting. That

## T H E   S T O R Y   O F   S T .   M A R Y ' S

they did not is clearly within the recollection of us all, for it is only within the past few months that the last of the gas fixtures has been removed.

The contract was let for carving the font, and for the erection of two confessionals, which had not been contemplated in the original plans, "on the East side of the Church, same to be constructed after the manner of bay windows."

The Board, at its Meeting of the 10th June, received the report from Geo. R. Read that the property in 46th and 47th Streets was exempt from taxation. Mrs. Searles offered to contribute \$800 toward the expense of moving and erecting the Altar, and presented an oil painting to the Church.

Fr. Brown reported that Mr. and Mrs. Newell had subscribed \$100 for a pillar; and that Mrs. Aspinwall had offered to place the grille around the Chancel at an estimated cost of \$3,000.

Even in these more prosperous times, an occasional evidence of close trading for the benefit of St. Mary's crops out, and the following Resolution is distinctly reminiscent of the early days: "the Treasurer was authorized to close the contract for marble and mosaic work with R. C. Fisher & Co. provided they will agree to perform it at the lowest price bid."

Work on the new Church was progressing rapidly, and when the Trustees met on the 30th July, they took up various matters that indicated the end was close at hand. The bell had been moved from the old Church at a cost of \$60 and an electrical ringing apparatus had been ordered for \$225.

Pierre Le Brun was present and exhibited a design for a new reredos, which "was referred to Fr. Brown with power to approve and to have a new sketch prepared to be exhibited and subscriptions invited." For some reason, and very unfortunately, as some think, this matter was not pushed, and the High Altar will probably now never have a reredos.

The gas fixtures were ordered from the Mitchell Vance Company at a cost of \$3,867, and the stipulation was made that the balls on the large chandeliers in the Church should be twenty-four inches in diameter. Curiously enough, at this very time, "the Treasurer was authorized to contract for an electrical lighting apparatus at as low a figure as possible." but there is no indication of the place it was supposed to illuminate; certainly it was not the Church.



"J. Massey Rhind was invited to prepare a sketch for tympanum to go over the front doors, same to be exhibited and subscriptions invited."

Caen stone color was adopted for tinting the interior of the Church; and estimates were invited for cushions and kneeling cushions. Finally, coal was ordered for the new Church, which must have made completion seem very near indeed.

Various Meetings had to be held throughout this summer of unusual activity, and we find it recorded that on the 27th August, the Consolidated Gas Company was authorized to make connections with the new buildings and to install four meters.

A reply was at length received from Charles T. Cook, who declined to serve as a Trustee.

Anold & Locke were awarded the contract for painting the interior of the Church for \$3,145. Evidently the description, "Caen stone color," which had been decided upon at a previous Meeting, was not considered to be sufficiently specific, for we find it noted that "Fr. Brown was appointed a Committee to consult with the architects as to selection of colors."

A letter was received from Dr. George B. Prentice, recommending that \$700 be added to the appropriation of \$5,000 for enlarging and repairing the organ, and intimating that payment of the \$700 could be deferred if desired.

The Rector reported that the "subscription of \$3,000 for grille surrounding the Chancel had been withdrawn." This is one of the provokingly brief records, which leaves the reason for the action a mere matter of speculation.

At a Meeting held the 10th September, the Treasurer reported that he had received an offer from the Reverend Thomas H. Sill to rent the old clergy house for three years at the annual rental of \$1,500, and the Board approved the making of this lease, which was to commence on the 1st October. As the new clergy house would not be ready for occupancy by that time, the Treasurer was authorized to pay the bills for room rent for the clergy after that date.

Two weeks later another Meeting had to be called to act upon other matters connected with the new buildings. The contract for the electric motor for the organ was awarded to the Western Electric Co., and "Mr. Downey was authorized to procure the connection of the wiring in

## T H E S T O R Y O F S T . M A R Y ' S

the new church with the Edison Illuminating Co." How curiously old-fashioned that name sounds now! The presence of both gas and electricity in the new Church is accounted for by the costs of the two means of lighting. Electric current in those days was much the more expensive, and the Church was therefore lighted by gas, while electricity was used for the motor.

The Ostermoor Co. was awarded the contract for the cushions and kneeling pads, which were to be dark blue corduroy plush filled with elastic felt, at a cost of seventy cents a foot for the cushions and eighty-five cents each for the pads.

As the time for the completion of the Church drew near, Meetings were held every week or two, and various were the matters that came up for decision. On the 1st October, for example, the Trustees authorized a contract "with R. C. Fisher & Co. for a marble chancel rail or screen at a price estimated at \$850," and at the same time ordered the purchase of a crane for removing ashes and coal for \$40.

It was decided to publish in the October issue of "The Arrow" an announcement "that the Committee on assignment of seats will receive written applications for the assignment of pews in the new Church." It would be interesting to know if any of the people who made written application for particular seats are still occupying them.

When the Trustees met again, on the 14th October, they ratified the Minutes of seven Meetings which had been held with such a press of business connected with the new buildings to attend to that the routine work had been postponed. At this time someone seems to have remembered the cushions for the altar rail, and they were added to the Ostermoor contract.

The Treasurer had received a communication from the late Nathan A. Chedsey's clerk in reference to a note of \$10,000 due from the Estate of Sara L. Cooke, which somehow seems to have been omitted from the accounting. There is a similar story which tells of the discovery, years after the Estate was settled, of some valuable securities in a trunk which was supposed to contain only old vouchers and unimportant papers, which had been sent to the Church to be stored. One is inclined to believe that the Estate of Sara L. Cooke was not administered with the most meticulous care.

At the date of this Meeting \$214,872.04 had been paid on contracts for the erection of the new Church and adjoining buildings.

It was decided to apply for the Bishop's consent to have the Church consecrated on the 8th December. There seems to have been some question whether the condition of the mortgages would make this impossible, and we find it recorded that the Bishop was to have the facts laid before him.

Upon motion, the tablet was ordered removed from the old Mission House and replaced in the new. This tablet records the fact in the following words: "THIS MISSION HOUSE of Saint Mary the Virgin, N. Y. a loving tribute to the Memory of ELEANOR PAULDING COOK from HER HUSBAND is dedicated to the glory of GOD and a continuance of her good works. Feast Conception, Blessed Virgin Mary, Decr. 8th 1888." It is interesting, in this connection, that, although the Trustees authorized "such additional inscriptions as the Rector shall determine," the tablet was removed without the wording's being changed, so that it still proclaims that "this Mission House was erected" although the house in which it is placed is not the one referred to.

The Minutes of the Meeting of the 28th October contain a record which seems to be unintelligible now: "The Treasurer reported that he had sold the old Church for \$75,000, subject to confirmation by the board. The sale was practically for cash, and the buyer a client of the Metropolitan Life Ins. Co. Name of buyer withheld for the present. On motion the sale of the Church for \$75,000 was approved and confirmed." Had the Trustees forgot the Meeting of the 14th April, 1894, at which they had sold the old Church to William Waldorf Astor for \$76,000? No word appears in the Minutes to indicate that this action had been reconsidered, and it is unlikely that the careful Beverly Chew would have omitted such an important entry had any such event taken place. The unnamed client of the Metropolitan Life Insurance Company did not materialize, but it would be interesting to know if Haley Fiske had so completely won the Board to the desirability of his client's offer as to drive from their minds all thought of their previous commitment.

The Ostermoor Company whose estimate of \$4 apiece for the chairs had been accepted, now reported that they could not deliver them for less than \$6 each, and the contract was accordingly reformed.



Fr. Brown was able to report at the Meeting of the 11th November—twenty-three years before that date became famous—that the Bishop had agreed to consecrate the new Church on the Thursday in the Octave. For this important ceremony Dr. Prentice was voted \$200 for extra music, and was requested to have his own Mass sung.

The Rector also announced that the Calvary would be placed in the arch between the Lady and Mortuary Chapels. This was no doubt the best place in the Church for it, but one sometimes wishes it were possible to explain the sentimental value those figures have for St. Mary's, having been on the Rood Beam of the old Church; and that they were not designed for their present location.

Having been referred to at many Meetings, the matter of the proper amount of insurance to be carried was at last settled, and it may not now be uninteresting to record the amounts and the various rates at which Dutcher & Edmarster insured the new St. Mary's: on the buildings, \$230,000 at 26 cents; on the furniture, \$16,000 at 34 cents; and on the organ, \$12,000 at 52½ cents.

Henry Fitzell was engaged as janitor of the clergy house at a salary of \$50 a month; and a mosaic floor was ordered to be laid in the Chapel of the Catechism. This very apt name was applied to the Chapel in the clergy house.

At this Meeting Bowen W. Pierson announced that he had to go abroad on a business trip, and requested that his absence from Meetings be excused until his return. His request was of course granted, but it must have been disappointing to him to have been away just at this time.

On the 2nd December a Special Meeting was called to consider the sale of the old Church. The Treasurer presented a contract of sale to W. J. Merritt for \$75,000, as mentioned by him previously. Of this sum \$55,000 was to be lent by the Metropolitan Life Insurance Company on first mortgage, and the Corporation were to hold a second mortgage for the balance. It was understood that the purchaser was to erect a building on which, when it had progressed to a certain point, the Metropolitan Life Insurance Company would lend \$20,000, which was to come to the Corporation. This hardly coincides with the statement previously made that the sale was for practically all cash, but it seems to have appealed to the Trustees as a good business proposition, for they ratified the contract.

It was decided "to buy the organ in the old Church to be erected in the large Chapel or hall in the clergy house for \$900 provided Messrs. Jardine & Son will accept payment in three installments six months apart." This is the sort of entry that is almost confounding in its obscurity. The last we read of the organ in the old Church it was to be enlarged and rebuilt for the new Church, and why should the Trustees buy the organ in the old Church, and of whom did they buy it?

True to the traditions of doing things well, arrangements were made to have Delmonico serve a breakfast in the clergy house to the Visiting Clergy after the consecration service at "four dollars per head."

An offer having been received from a Mrs. Brinson, the old mission house was rented to her for a period of two years at a rental of \$1,500 for the first year and \$1,600 for the second.

At this last Meeting before the opening of the new Church, names were formally bestowed upon the Chapels, and it is worth while to transcribe the record of this action in full: "On motion the clergy house chapel of the catechism was named 'St. Joseph's Hall.' The Chapel under the Mission House the 'Chapel of St. Elizabeth.' The Chapel of 47th St. 'The Chapel of Our Lady'." It will be seen that until this time it had been doubtful whether St. Joseph's Hall, as we now know it, should be a chapel or not; and that St. Joseph's Chapel was not included in the scheme at all. There is reason to think that this was at first intended to be a hall and not a chapel.

And now we come to the great event: the opening of the new St. Mary's. This took place on Sunday, the 8th December, 1895. The Church was consecrated by the Right Reverend Henry Codman Potter, Bishop of New York on Thursday, the 12th.

The forerunner of a long series of newspaper comments appeared in the New York Sun, of the 1st December. It is copied here not only as showing the change that has come over the style and tenor of such articles, but because it contains a reference to the Society of St. John the Evangelist which is so curious as to almost seem prophetic. When one remembers how small a part the Cowley Fathers had in American Church affairs thirty-six years ago, it is really extraordinary that any mention should be made of them in a newspaper article about St. Mary's.

"PROGRESS OF RITUALISM.

"ITS ACME IN THE NEW CHURCH OF ST. MARY  
THE VIRGIN.

"The Surplice as the Barometer of Ritualism in the Episcopal Church—Passing of the Evangelicals—The Broad Churchmen.

"Ritualism in the Episcopal Church of New York City reaches its acme in the new Church of St. Mary the Virgin, to be first opened for public worship on Dec. 8. The old St. Mary's in Forty-fifth street between Seventh and Eighth avenues, though extremely rich in details, is small, and as a whole, sufficiently modest. The new St. Mary's, about a block to the eastward on the same street, is one of the largest churches in the city, and perhaps the handsomest. In the ritualistic significance of its architecture and decoration, as of its services, it will far surpass any other Episcopal church in the country.

"The phase of church development of which St. Mary's is the extreme type has grown up here, one may say, within a generation. Thirty years ago the overwhelmingly predominant influence in the Episcopal Church of New York was evangelical. When the Prince of Wales visited this city in 1860, Old Trinity for the first time placed its choir boys in surplices. Eight years later the congregation of St. Mary the Virgin was first gathered together, and in 1870 the congregation built its first church. From the beginning the congregation was led by its present rector, the Rev. Dr. McKee Brown. St. Mary's was then the pioneer of advanced ritualism in the midst of a hostile body of evangelical Episcopalians. Along with the evangelicals of that day there was a sprinkling of broad churchmen of the Maurice and later of the Kingsley 'muscular Christian' type. Both types of broad churchmen have disappeared from New York, and Heber Newton now represents the broad church type in this diocese.

"The progress of ritualism in New York has been rapid in the last twenty-five years, though few churches have gone to the extremities of St. Mary's and her three or four sister churches. She and they present a type of ritualism not exceeded in the most ritualistic churches of London still within the fold of the Established Church. The black gown and Geneva bands common in the evangelical churches of New York in the infancy of St. Mary's are now nearly as extinct as the dodo. There is now only one church in New York where the change from the surplice to the black gown is made before the sermon, and yet the earlier battles of the ritualists were ever fought over the question of this change. Readers of Thackeray will recall the indignation of the evangelical Mr. Hobson Newcome at seeing the Rev. Charles Honeyman enter his pulpit at Lady Whittlesea's chapel in his surplice. To-day in churches of thoroughly evangelical type the surplice is worn in the pulpit without



causing the slightest offence, and, indeed, without causing comment of any sort.

"Surpliced choirs, such as Old Trinity first adopted to honor the supposed preconceptions of the youthful heir to the English Crown, are now common in churches not of an advanced ritualistic type. The adoption of the surplice for the choir boys of Old Trinity was, indeed, urged quite as much for appearance's sake as for the sake of form properly so-called or of doctrine for the choir boys of that day were sometimes unlicked cubs that greatly needed some distinctive dress to give them a churchly air. It would be a little shocking nowadays even to a Presbyterian to see the unregenerate choir boy performing his part of the service in the garments that he is destined to wear an hour or so later in a rough-and-tumble encounter with street Arabs.

"It is hardly to be denied that the evangelicals have almost disappeared from the Episcopal Church of this diocese, and the field is now divided between the ritualists, moderate and advanced, and the broad churchmen of varying widths. Evangelicals still hold sway in Philadelphia, and it was when the Church Convention assembled in that city was vainly trying to elect Phillips Brooks a Bishop, that a local wit described the liberal Bostonian as 'an Episcopalian with leanings toward Christianity' The evangelicals are strong throughout nearly all parts of the South where there is any considerable body of Episcopalians, though there are some high church traditions on the Eastern Shore of Maryland, perhaps because the Church there was early vexed by a severe and powerful body of Presbyterians. The late venerable Bishop Lee of Delaware, who was decidedly evangelical, has been succeeded by a Bishop whose Anglical raiment has been a source of some scandal to the elders of his diocese.

"The Episcopal Church in Boston has some curious kinks unknown in this diocese. The ritualists and the broad churchmen there, as here, divide the field. The latter often have a taint of New England unitarianism, a suspicion of which long stood in the way of Phillips Brooks' advancement to the episcopate. The present Bishop, A. C. A. Hall of Vermont, was long connected with the Cowley Fathers (the Society of St. John the Evangelist), a highly ritualistic body whose members take vows of chastity, poverty, and obedience. The fathers have two churches in Boston, one a mission of colored people. Bishop Hall was a warm friend of Phillips Brooks, and while differing from him in doctrine he voted for his elevation to the episcopate. Later when Father Hall was himself made a Bishop, objection to him was raised upon the ground that he was under vows of obedience to a superior in Europe, the head of the Cowley Fathers. Perhaps it was Father Hall who was coupled with Bishop Brooks in one of the many good stories told of the latter. The liberal Bishop, it was related, was about to make a visit in the course of duty to an extremely ritualistic church, when the rector, his friend, wrote

## T H E S T O R Y O F S T . M A R Y ' S

offering upon the occasion of the visit to simplify the service in any manner that the Bishop might request. The reply was:

“‘Dear ——: Don’t mind me; turn it all on.’

“The old high churchman is almost as scarce in this city as the evangelical. The old high churchman of England and of colonial New York believed in his Church and in old port and Toryism. He taught and proposed high doctrine, but cared little for symbolism or ceremonial. He began to disappear with the triumph of patriot arms in the Revolutionary War, and with the establishment of the republic was doomed as incompatible with democracy.

“Ritualism in New York, as elsewhere, has advanced usually by these well-recognized steps: The surplice, unlighted tapers, lighted tapers, plain vestments, colored vestments, high mass, and finally the confessional. The old surplice was a voluminous white garment, falling to the feet of the wearer. The surplice now is the barometer of ritualism. As the Church rises in ritualism the surplice rises, until finally in the highest ritualistic church the surplice is a cotta, coming to the waist, and upon special occasions trimmed at the bottom with lace. Of course the eucharistic vestments are the final symbolic test of ritualism, and these are found in all their height and strictness in the highest ritualistic churches of New York. There is in some New York churches a strange mixture of the ritualistic and the evangelical in the service. In one church, for example, where tapers are lighted on the altar in token of the real presence, the service in most other particulars would be called decidedly low church. Old Trinity long kept simply the two canonical candles on the altar, but recently six lighted tapers have been introduced. Perhaps the culminating point of ritualism in the Episcopal churches of New York is the use of incense. Not more than five churches use it. The same five celebrate high mass, and those five also have confessional boxes where the penitents may pour the story of their sins into the ear of the priest. It is difficult for the ordinary observer to distinguish the ritual at the celebration of high mass at St. Mary’s from the same celebration at St. Patrick’s Cathedral. After all, however, perhaps the most significant thing about the new Church of St. Mary’s is the fact that its magnificence betokens a degree of wealth among extreme ritualists hitherto hardly suspected. Some of the highly ritualistic churches have had difficulty in maintaining themselves, and certainly it would hardly have been possible ten years ago to erect for the purpose of highly ritualistic worship so costly a church, the New St. Mary’s. It is proper to add that the rector is reputed to be a man of large wealth, and he was probably a large contributor to the fund for building his beautiful church.”

On the same day The New York Tribune published an article which contains so many facts about the new Church and the history of the Parish that it is worth transcribing in full.

"A SPLENDID NEW CHURCH.

"ANOTHER HOME FOR THE PARISH OF  
ST. MARY THE VIRGIN.

"It will be opened with beautiful ceremony  
on Sunday next—history of the Parish—  
known for its High-Church practices.

"An interesting occasion in the history of the parish of St. Mary the Virgin will be on Sunday next, when the new church in West Forty-sixth-st., between Broadway and Sixth-ave., will be opened for services. Upon that day, which will also mark the anniversary of the foundation of the parish, exactly a year will have elapsed since the corner-stone of the structure was laid. When it is recalled that so recently as last May the houses on the ground of which the parish buildings adjacent to the church now stand had not even been torn down, the rapidity with which the construction of the church has been pushed forward is at once evident. The growing needs of the parish and the insufficient accommodations that have hampered the clergy in their work considerably in the last few years rendered the utmost urgency in this direction a matter of material consideration. A small army of workmen is now industriously engaged in putting the finishing touches on the building, and although even yet in the interior is a mass of scaffolding, with men busily at work painting, furbishing and plastering, those in charge of the operations have promised that a few more days will see everything in readiness for the opening services of Sunday next.

"KNOWN FOR HIGH CHURCH SERVICES.

"The Church of St. Mary the Virgin, which is now entering upon a new era of enlarged work and more extended activity, has been famous all over the country from the very day of its formation for the extremely ritualistic character of its services. Special vestments are worn during the celebration of the Holy Communion, which is called the mass; lighted candles are placed on the altar, and the burning of incense, the mixing of water and wine, and processions with crosses, banners and vested attendants are among the accessories of the services.

"The object in having the ornate worship is to maintain the services in the practice of the ancient Catholic Church. While the ritual of the Catholic Church is adhered to, Latin is excluded from the services in accordance with the usual order in the Episcopal Church. The English language is employed in the Episcopal Church in order that the services may be popular and intelligible to all classes of people. By Catholic faith is not meant the Roman Catholic, and the clergy of the parish strongly oppose papacy.

"St. Mary's was the pioneer in this city in the ritualistic form of service. From its foundation it has been a marked parish, watched and com-



## T H E S T O R Y O F S T . M A R Y ' S

mented upon by persons all over the land, and subjected often to hard trials and hostile criticism. Its influence has undoubtedly been felt beyond its own parochial boundaries, inasmuch as its example has been followed in other places.

### "HISTORY OF THE PARISH.

"The parish was organized in 1868 by its present rector, the Rev. Thomas McKee Brown, and some friends, among whom was William Scott, his father-in-law. Mr. Scott became the first president of the Board of Trustees to hold office for life. The land upon which the old church in West Forty-fifth-st. and the rectory, clergy, choir and guild rooms stand was given to the church by the late John Jacob Astor. The necessary funds for the erection of the church building were raised among friends of the new parish. The corner-stone was laid in 1868 by Bishop Horatio Potter, and on the Feast of the Conception, December 8, 1870, the old church was opened for divine worship with a high celebration in the morning, at which Father Brown officiated. Upon that occasion a little band of sixty congregated in the church and instituted the first of those daily services, which for some time this parish alone in the diocese maintained in the face of much adverse comment. The example set in this respect, however, has since borne fruit, as at no less than fifteen altars in the city daily celebrations are held, eight of them being in parish churches. The rectory at No. 226 West Forty-fifth-st. was built in 1879, and the clergy rooms in 1882. The mission house at No. 248 West Forty-fifth-st. was given as a memorial of Mrs. Eleanor M. Cook, by her husband, Charles T. Cook, and has till now been used as a home for the Sisters of Mercy and for work among the women and girls of the parish. The clergy house, adjoining the church, at No. 232 West Forty-fifth-st. was given by Mrs. C. McW. B. Noyes, and was used as a home for the assistant clergy and for work among the men and boys.

"The seating capacity of the old church was 450, and as the growth in the number of members after the first few years was very marked, the trustees have for a long time been sorely tried in their endeavors to satisfy the demands of those wishing admittance to the services. The number of communicants alone would have sufficed to fill more than the circumscribed limits of the building. Consequently, when in 1892 Miss Sara Louie Cooke died leaving a large legacy to the church, a movement was at once set on foot for the purpose of building a more commodious church. Accordingly seven lots were purchased, extending from West Forty-sixth-st. to Forty-seventh-st., and the erection of a new church from the designs and plans of N. Le Brun & Sons was begun, as stated, on December 8 last. The corner stone was laid upon that date by Bishop C. C. Grafton, of Fond Du Lac, who represented Bishop Potter.

### "THE NEW BUILDING.

"The new structure is one of the handsomest of the kind in the city. Its design is French Gothic of the thirteenth century, and is one of the purest examples of this period in the country. The main entrance to the church is in Forty-sixth-st., where, including the mission and clergy houses, there is a frontage of 125 feet. The appearance of the exterior of the central stone church, flanked on either side by the symmetrical building shown in the accompanying sketch, is peculiarly striking to the passer-by, and the feature of substantiality that is characteristic of the whole pile is at once evident. The church is 60 feet wide and 180 feet long, with entrances also on Forty-seventh-st. Its height to the top of the cross over the main gable is 130 feet; the height of the nave 80 feet, and 46 feet in width. The facings of the building are of light buff Indiana limestone. Twenty-two pieces of clustered stone columns separate the nave from the side aisles, and support the walls of the lofty clerestory from which an adequate supply of light for the interior is obtained.

"The church terminates in a five-sided apse, and there is a depth in the chancel of 48 feet. There are seats for 720 people, and, through arcaded openings entrance is made to the baptistry and lady chapel. There are also several other minor chapels contained in the edifice, the most important being the Chapel of the Catechism and the Mortuary Chapel. The seating capacity of these adjuncts is 350. The clergy house, to the left of the church is 39 by 95 feet. The first two stories contain a chapel for men and boys and the choir vestries. The third story is devoted to guild rooms, young men's club rooms, assembly room and library. The suites of chambers for the resident clergy are on the fourth floor, and the janitor's apartments on the fifth. The sexton's office is at the entrance. In the basement is the steam-heating apparatus for all the buildings, with a gymnasium in the rear. The mission house is 25 by 85 feet; the first and second floors contain two chapels, a reception room and an office for the Mother Superior. The third story is occupied by guild rooms; the fourth by an infirmary, a community room, and the sisters' sleeping apartments; the fifth has the kitchen, refectory and more sleeping rooms. In the rear, on Forty-seventh street, are the lady chapel, the rectory and the priest's vestry. All the buildings, excepting the church itself, are in light Roman brick, stone and terra cotta.

### "DECORATIONS OF THE CHURCH.

"The decorations of the inside of the church are as yet somewhat unique. The trustees have decided to spend as little money as possible in the adornment of the church's interior, leaving that work to the interest of the parishioners.

"On the outside of the structure there is much in sculpture and carving to be admired. Over the tympanum of the main entrance is an elaborate

representation of the Annunciation, and in a niche between the two principal doors in Forty-sixth-st. is a beautiful figure of the Virgin Mary, sculptured by J. Massey Rhind. Among the many other figures and symbolic pictures to be seen are 'Faith' and 'Heresy', side by side, the former with eyes open and believing, the latter with eyes bandaged, as if fearful of the divine light. Ecclesiastical and civic authorities are symbolized. Upon the Forty-seventh-st. exterior are many exquisitely carved heads and figures.

"Memorials which have from time to time been given to the old church have been bodily transferred to the new building. Among these is the white marble high altar and the marble pulpit, the first of its kind seen in any Episcopal church in this city. Alterations to suit their new location have been made, and the effect of these two elegant specimens of marble sculpture is considerably heightened by the noble proportions of the edifice in which they now are. The chancel window, the sedilia and priests' stalls, the three oaken figures of Christ, St. Mary and St. John on the rood beam, the figure of St. Paul on the sounding board, the large oaken crucifix, the baptistry and the Caen stone font are other memorials which have been transferred. The lighting arrangements for the church will consist of hanging lamps on either side of the nave, one elaborately designed picture being placed in each bay. The chancel will be illuminated by the seven silver and brass memorial lamps from the old church, the central one of which is reputed to be over two hundred years old. The great decorative feature of the old church, a series of representations of the fourteen stations of the Cross, have been placed in niches on the outer wall of the ambulatory, with appropriately carved frames and surmounted by stone canopies. A new organ has been erected in the choir, and the organ from the Forty-fifth street church has been remodelled and enlarged, and now stands in the west end of the church. Both can be manipulated from one keyboard, by means of electrical connections, at once, or may be played separately.

## "COST OF THE EDIFICE.

"The cost of the church so far has been \$300,000 the whole of which has been provided for out of the bequest left by Miss Cooke.

"Father Brown will use in the celebration of the Holy Communion the costly service presented to him some time ago by his parishioners. The cruets, part of the service, are of fine crystal, with silver gilt mountings, set with semi-precious stones. The other pieces are of solid silver, richly gilt, with semi-precious stones imbedded in the mountings. The chalice, the principal piece of this beautiful service, is an example of the possibilities of ecclesiastical enamel work. The decorations are Florentine, in repousse and applique. Around the bowl of the chalice are enamelled medallions representing 'The Last Supper,' 'The Entombment' and 'The Resurrection.' Upon the four knobs on the centre of the stem are enam-



elled miniatures of the four evangelical symbols—Matthew, the man; Mark, the lion; Luke, the ox; John, the eagle. The foot of the chalice is quatrefoil, with enamelled representations of Biblical scenes in the four compartments.

“Springing from the stem and dividing the compartments are four griffins. The chalice, ten inches high, in addition to other decorations, is studded with cut carbuncles, symbolic of wine.

“The paten is of silver and richly gilt. On the under side is a panel enamelled in red and blue of the Paschal Lamb, the nimbus around its head, to the right the flag and the Latin cross. From the Lamb’s side flows its life-blood into a chalice. Forming a border about the picture are the words ‘Panis Vivus’ and ‘Agnus Dei.’ There is a handsome oval tray for the two crystal cruets, of silver, richly chased and gilt and studded with chrysoprases. In the quatrefoil corners are four medallions in blue enamel, representing the prophets, Isaiah, Jeremiah, Ezekiel and Daniel, with the name of each inscribed. The cruets have griffins for handles. The base is hexagonal in shape and set with aquamarines. Upon the cover of one, around the dome, are the letters A-Q-U-A, with an aquamarine set in the knob. In the knob of the other cruet, is a garnet, symbolizing wine, and around the cover are the letters V-I-N-U-M. In addition to these pieces, there are a lavabo and cruet, both of silver-gilt, to match the other pieces, but not enamelled or studded with stones.

#### “CLERGY OF THE PARISH.

“At this time there are connected with the church Father Brown, the rector, and the Rev. Arthur Mason, the Rev. John A. Staunton, Jr., and the Rev. Richard R. Upjohn, his assistant priests, together with twelve acolytes, who serve the altar. The Board of Trustees consists of Father Brown, president; Beverly Chew, secretary; Haley Fiske, treasurer; Edward H. Clarke, B. Whiting Pierson and William H. Lane. As St. Mary’s is incorporated as a free church, it is governed entirely by the trustees, without the aid of wardens or vestrymen. George B. Prentice is the organist and choirmaster, and Thomas M. Prentice the conductor. The musical portions of the service have always been of a distinctive character, and have invariably attracted large congregations. In the new church they will be even more elaborate, and additional soloists will be employed. The choristers, men, boys and women, number over forty. Other members of the choir regularly play upon the violin, tympani, and the voices are often led by the cornet.

“Among the various institutions attached to the church are several guilds for men, women and boys; there is a hospital ward in the Mission House for poor, sick parishioners, and there are conducted under the charge of the clergy clubrooms, lectures and entertainments for improvement and charitable purposes.

"Father Brown, who has from the first been steadfastly devoted to the development of the parish, is popular with all members of his church. He has a fine presence, stands over six feet in height, and conducts with ease and grace the ornate ritual of his services. He was born in Philadelphia in 1841, and was graduated at Trinity College, Hartford, Conn., and the General Theological Seminary in this city. He was ordained by Bishop Horatio Potter in 1866, appointed rector of Trinity Church, East New York, in the same year, and in 1868 began the organization of the parish of St. Mary the Virgin.

"The Rev. Arthur Ritchie, rector of St. Ignatius's Church will preach the sermon at the opening of the church next Sunday, and on December 12 the building will be formally consecrated by Bishop Potter. It is an interesting coincidence that the Bishop and Father Ritchie, like Father Brown, were born in Philadelphia, and in their boyhood and youth all three were playmates and friends."

Saturday evening before the Church was opened, The New York Evening Post printed a "story", in the newspaper sense, which included here largely because of the amusement that it will create by its unfamiliarity with now familiar things.

#### "OPENING A NEW CHURCH.

"THE HANDSOME EDIFICE OF ST. MARY  
THE VIRGIN.

"First Services To-morrow—Architectural  
Features of the Building—The Interior.

"An event of more than usual interest to-morrow will be the formal opening of the beautiful new Protestant Episcopal Church of St. Mary the Virgin, in Forty-sixth Street, between Sixth Avenue and Broadway. Two services are to be held, a solemn high mass at 10:45 in the forenoon, at which the rector, the Rev. Thomas McKee Brown, 'Father' Brown, as he is familiarly and affectionately called by all who know him, will officiate as chief celebrant, and 'Father' Arthur Ritchie, rector of St. Ignatius's Church, will preach the sermon. Solemn vespers will be celebrated at four o'clock in the evening. The usual surpliced choir of forty men, boys and women will be considerably augmented for these occasions, and a large attendance of visiting clergymen in cassocks, surplices, and birettas is expected. Admission to these services, except for clergymen, will be by tickets only, which may be procured of the Treasurer, Haley Fiske, Vice-President of the Metropolitan Life Insurance Company.

"The Church of St. Mary the Virgin is celebrated among the Protestant churches of the country as the one approaching most nearly to the Roman Catholic ritual in its form of service. The parish was organized in 1868. The corner-stone of the new edifice was laid on December 8,

1894, and to-morrow's event will therefore be an anniversary. That so large and highly organized a structure could have been completed in so comparatively brief a period testifies strongly to the extraordinary improvements that have been made in the systems and manner of construction—not only of industrial but also of ecclesiastical buildings.

"The entire group of parish buildings, including besides the church edifice a mission house on one side and a clergy house on the other side of the Forty-sixth Street front, and a rectory on one side and a chapel on the other of the Forty-seventh Street front, cover a plot of ground extending 125 feet on Forty-sixth and 95 feet on Forty-seventh Street, and running through from street to street. This property was up to about eighteen months ago covered with dwelling-houses of the three story and basement brown-stone type. About that time it was purchased for the church society in separate parcels by George R. Read.

"The altar-table and tabernacle above it, from the old church, all in Italian marble, have been retained, but there is to be a new reredos built before the altar will be considered complete. Seven memorial lamps, of silver and bronze, one of them a genuine antique and the others fashioned from it, are suspended across the chancel over the railing. These also are from the old church, as is also the baptismal font, but the latter, which was a solid cube, has been dressed to octagonal shape, with appropriate carvings. The chancel floor is laid in Terraza mosaic.

"This elaborate structure could not have been constructed within so short a period on the system upon which all of the buildings of this type have hitherto been built. The vaulted nave presents the appearance of groined arches, but the appearance is deceptive. Within the walls and clustered stone columns is a skeleton of steel, and the roof is of the same modern system of construction finished with metal lathing and cement plaster. In this respect the church structure is the first of its kind and size to be built in this or any other country. The clerestory windows are finished now with plain glass, but this is a temporary expedient, intended to disappear as fast as memorial windows in stained glass shall be provided by such as may from time to time desire to so perpetuate some cherished memory.

"The organ is in two sections, one in the choir gallery over the main vestibule and one in the chancel; they are connected by electricity, and may both or either be played upon from either of two keyboards, at the same time. Four confessionals have been provided, for this is a feature of the service at the Church of St. Mary the Virgin, which is strongly encouraged, and Father Brown has three assistants; so there is one confessional for each priest. They are of conventional form, two being movable and two fixed. The fourteen stations of the cross are represented by as many colored plaster casts which are affixed to the walls of the ambulatory, and surmounted by stone canopies. These are also brought from the old church.



"To the right of the main edifice is the mission building, 25 feet by 84, the two lower stories of which open through arcades into the main auditorium. First among the divisions of this section is a chapel called St. Elizabeth's Hall, containing a marble altar-table and tabernacle. Just beyond but arranged to open into St. Elizabeth's Hall is the Chapel of the Catechism, and back of that two fixed confessionals."

In spite of the obvious repetitions, the account in *The New York Times* of the 8th December, 1895, contains enough matter of interest to make it worth preserving here.

### "FATHER BROWN'S CHURCH.

"THE NEW ST. MARY THE VIRGIN'S TO BE  
OPENED TO-DAY.

"A CATHEDRAL-LIKE STRUCTURE.

"Rich Interior Decorations—Chapels and Mission  
Houses—An Elaborate Choral Service Arranged.

"The new Church of St. Mary the Virgin, in Forty-sixth and Forty-seventh Streets, between Broadway and Sixth Avenue, will be opened today, the twenty-fifth anniversary of the foundation of the church.

"The cornerstone of the new church was laid just one year ago. The church and the accompanying buildings have a most cathedral-like appearance. The design is French Gothic of the thirteenth century, and the church is one of the best reproductions of this style of architecture.

"On the outside of the church there is much to be admired. Over the main entrance is an elaborate representation of the Annunciation; in Forty-sixth Street between the two main doors is a beautiful sculptured figure of the Blessed Virgin Mary by J. Massey Rhind. Upon the Forty-seventh Street side are a number of beautifully carved figures and heads. The memorials, from the old church have all been transferred to the new, including the familiar old brass lamps, the fourteen Stations of the Cross, which have been elaborately reset; the white marble high altar, and the marble pulpit, the first of the kind in any Episcopal church in this city; the chancel windows, the three oaken figures of Christ, St. John, and St. Mary, the figure of St. Paul on the sounding board above the pulpit, the Caen stone font, and the large oaken pulpit crucifix.

"Father Brown will use in the celebration of the holy communion the exquisite service presented by his parishioners a year ago.

"The Lady Chapel is at the Forty-seventh Street end of the church and is decorated in good color, after the style of the famous Saint Chapelle of Paris, which is an object of renown all over the world. Its paneled roof is 30 feet from the floor. There is a triple lancet window of stained glass, among the subjects of which is 'The Annunciation of

Our Lady'. The new marble altar of this chapel is designed in the thirteenth century Gothic style. The front of the mensa rests on four pillars of Pavenazza marble. There are two retables of Pavenazza marble. The first retable is a horizontal shelf upon which will stand four vases for flowers and two lights for a low mass. The second retable rises by three steps sideways for the six lights. The tabernacle has a beautiful brass door, and is surmounted by a canopy on four pillars; the canopy tapers with crocketing to a large fleur de lis. The crucifix is of white ivory with a silvered figure of Christ. The chapel is furnished with chairs and the flooring is of mosaic work. There are several brass memorial plates descriptive of the dedication of the altar, the windows, the chapel itself, and the three figures of the Calvary from the old church. These figures of Christ, St. Mary, and St. John stand on a beam under an arch which leads into the mortuary chapel. This second chapel is decorated after the manner of the first, and has a double window of figures of angels removed from the old church. This chapel will be used for resting the remains of those who have died in this city or elsewhere and who have not proper accommodations, instead of taking them to an undertaker's office or the morgue. Both of these chapels connect with the church by arches.

"The baptistry has been built as a memorial of two little children. It is tastefully decorated in color and lighted by a double window with figures of angels from the old church. The font has been carved and stands in the middle of it. There will be on one side of it a shelf upon which will rest a cross and two lights.

"The chapel on the eastern side of the church toward Forty-sixth Street, has a high oak paneled ceiling and connects with the mission house chapel by a gallery, from which the sisters can hear the services without being seen. Opposite to this is a large chapel, where lectures and entertainments may take place, and this is called St. Joseph's Hall.

"At the opening service to-day Haydn's 'Imperial Mass' will be rendered by a choir of twenty voices of men and boys in the chancel and a chorus of thirty mixed voices in the gallery, with the accompanying soloists—Miss Hubbell, soprano; Miss Smith, alto; Mr. Stoddard, tenor, and Mr. Vickery, bass. The organist will be Dr. George B. Prentice, and the precentor Thomas M. Prentice. There will be an orchestra of twenty pieces, among them first and second violins, cellos, kettledrums, first and second cornets, and horns, together with harp and cymbals.

"The opening day of the church will mark the Feast of the Conception of the Blessed Virgin Mary, according to the Anglican calendar. Bishop Grafton will exercise his pontifical office, assisted by several of the clergy. The sermon will be preached by the Rev. Father Ritchie of St. Ignatius's Church. The offertory, to be sung both at the opening and at the consecration of the church, is by Dr. George B. Prentice. The celebrant will

## T H E S T O R Y O F S T . M A R Y ' S

be the Rev. Thomas McKee Brown, assisted by the Rev. Father Staunton and Father Upjohn, with twelve acolytes and a master of ceremonies.

"A number of the clergy have been invited to participate in the opening services. The altar will be beautifully dressed with flowers and palms and, together with the lights and the handsome robes of the Bishop and clergy, will form a most brilliant spectacle.

"The dedication, at which Bishop Potter of New York will officiate, will take place on Dec. 12 at 10:30 o'clock A.M. when Dr. George B. Prentice's mass in E flat will be sung by the combined choirs, soloists and full orchestra, and on the following Sunday the octave of the Feast of the Conception of the Blessed Virgin Mary, the music of the feast day (to-day) will be repeated.

"The Board of Trustees of the church consists of Father Brown, President; Beverly Chew, Secretary; Haley Fiske, Treasurer; Edward H. Clarke, B. Whiting Pierson, and William H. Lane. Among the various institutions connected with the church are several guilds for men, women, and boys. A hospital ward in the Mission House for needy and sick parishioners, and under the direction of the clergy, the clubrooms, lectures, and entertainments for charitable purposes and otherwise are carried on."

The New York Press in its issue of the same date published an article which is rather different in tone from the others, and would seem to have been written by a churchman of more than the average understanding of ecclesiastical matters. Its reference to the position occupied by St. Mary's and to the music justify its conclusion.

**"NEW ST. MARY'S IS READY.**

**"CEREMONIAL CHURCH To OPEN  
FOR SERVICE TO-DAY.**

**"WONDERFULLY ELABORATE RITUAL.**

**"Departures from Custom that have been Famous  
Bones of Contention for Episcopalians.**

"Every churchman in the country knows of St. Mary the Virgin's parish—if a Low Churchman, to be scandalized by the dreadful tendencies of its ritual; if a Ritualist, to long to attend its services and see for himself how things are done. When they come to New York they visit St. Mary the Virgin. When they go home they tell all about it, and ever after, when they get into an argument with their rector, they begin with: 'Well, when I was at St. Mary the Virgin's, they did so and so.'

"For years the little church in West Forty-fifth street has been too small. It had only 450 sittings to begin with, and every one of them was



## T H E   S T O R Y   O F   S T .   M A R Y ' S

taken long ago. It is dark, and all the beautiful decorations suffered by reason of that. But the new church seemed a long way off until, in 1892, Miss Sara Louie Cooke, a devoted friend of the parish in all its struggles, died and left to it a legacy, which was used for the purchase of seven lots which extend through from Forty-sixth to Forty-seventh street, between Broadway and Sixth avenue.

"The corner stone was laid on December 8, 1894, the Feast of the Conception of the Blessed Virgin and the anniversary of the first service in the parish away back in 1868 by the Right Rev. Charles C. Grafton, Bishop of Fond du Lac, and the first monk to be consecrated to that office in the Anglican church since the separation from Rome.

### "TO-DAY THE CHURCH OPENS.

"To-day the new church is ready for occupancy, and great will be the joy. This rapid progress is due to the fact that its construction is of the new style, steel framework, and no weight but that laid on the wall. St. Mary's is among the first to adopt this method. There have been many things in which it has been first.

"It was the first in New York to establish a daily eucharist and daily prayers. It was the first Episcopal church in New York to have a marble pulpit. It was the first to secrete women singers back of the surpliced choir and supplement the raw and scratchy voices of boys with feminine soprani. Boy choirs, when they are good, are very, very good, and when they are bad, they are horrid. They are oftener bad than good, and they won't stay good. The choirmaster has a job something like sweeping back the sea with a broom to keep voices up to the mark of excellence, particularly when the musical parts of the service are as elaborate as they have been since the Prentices, George B., at the organ and Thomas M. at the conductor's stand, have had charge.

"In the old church, for the sake of the ritual, it was thought best not to abolish entirely the boy choir, as St. Martin's in Brooklyn has done; but now that the new church is here, Dr. Prentice may have what he has long been wishing for—a mixed choir in the west gallery for the figured music, and a vested choir in the chancel for the responses and for the processional hymns.

### "FRENCH GOTHIC IN STYLE.

"There will be room in the chancel for the most elaborate functions, for it is 45 feet deep. The interior is lofty—80 feet high at the nave—the style of architecture, French gothic of the thirteenth century, lending itself to this.

"With the Blessed Virgin as its patron, this church has the curious privilege of taking as its ferial color blue, instead of the green used in other parishes. Saints' days are all too infrequent in the Anglican com-

munion, and from Trinity to Advent the vestments are always green except for Michaelmas and All Saints'. But in St. Mary's, when there is no feast to be celebrated, the color is blue. Magnificent vestments they have there, too; the richest stuffs embroidered after the old stitches, whose pattern had been forgotten by Anglicans until some mediaeval embroidery was picked apart and studied by the Clewer Sisters, an Anglican community.

"One interesting thing about the services of this church has been the volunteer orchestra, not a full band, but violins, a cornet, a trumpet and kettledrums. The performance of a magnificat by a choir, organ and kettledrums has often been impressive.

"In the old days Father Brown used to be fond of Gregorian chants, but that early standby of the Catholic party in the Episcopal church has been allowed to depart in peace, except sometimes in Lent, when alternate strophes of the Miserere are sung in the plaintive old plain chant and then the melody embroidered and overlaid with inversions and modern harmonies until St. Thomas Aquinas himself would have been puzzled to find it.

"For the psalter the ancient Gregorian chants have been put away, so have the stately and grave Anglican chants of Nares, Dr. Crotch, Farrant, Dr. Dykes, Barnby and the like. The psalter goes to bright and sparkling tunes composed by Dr. Prentice himself, or arranged from the works of other writers.

"In most advanced churches throughout the country, if the choir sings Monk's in C, or Tours's in F, on common Sundays and comes out with Gounod's St. Cecilia mass for Easter, it is thought to be doing well, but at St. Mary's the same mass is never heard two Sundays in succession, and they sing such works as Haydn's Imperial—that is the one to be given to-day—Silas's, Kalliwada's, Guilmant's, Von Weber's in A flat, besides the most elaborate offertory anthems.

#### "DR. RITCHIE TO PREACH.

"For twenty-seven years St. Mary's has been the battle-ground of the Evangelical and Catholic parties in the Episcopal church. In 1868, when John Jacob Astor gave three lots to the infant organization, the Evangelicals had everything their own way, which was a hard way for the Ritualists. Clergymen knew not the chasuble. They wore the long surplice and no cassock. Boy choirs were something awful, and a processional cross brought on spasms. As for the confessional—

"But in this day, old Trinity has every one of the six points except incense, and even that has been offered there. Through all, Thomas McKee Brown has been respected and loved by his people and his brother clergy. He has never been as great a preacher as his brother Philadelphian, the Rev. Arthur Ritchie, who is to deliver the sermon

## T H E S T O R Y O F S T . M A R Y ' S

for him to-day, but he is a man who has been an indefatigable parochial visitor, and no matter how many curates he has, he has known every family and every child. Maybe that is one reason why St. Mary's has had so many and so persistent friends and willing workers."

Perhaps the most concise account of the opening of the new Church was that published in *The Herald of Salt Lake City* on the 9th December, 1895; the day after the ceremonies. It seems worth reproducing here because of the large amount of information it packs into a small space.

### "NEW CHURCH IN NEW YORK.

"NEW YORK, Dec. 8—The new church of St. Mary the Virgin was opened to-day with all the pomp and splendor that can attend such an affair. The edifice is occupied by the ritualistic Episcopalians who have at their head in this city the Rev. Dr. McKee Brown. Not only was the occasion the dedication of a new half million dollar building but it was the twenty-fifth anniversary of Fr. Brown's connection with the church. The new church is one of the largest in the city and was first used for worship yesterday morning at 6 o'clock when mass was said. Two other masses followed and solemn high mass was sung at 11 o'clock. The service was long, not being over until nearly 2 o'clock. The benediction was said by Bishop Grafton of Wisconsin. The sermon was by Father Ritchie, rector of St. Ignatius' church of this city. The celebrant was Father Brown, rector of the church. Father Mason of New York was deacon and Father Staunton sub-deacon. The chaplain was Father Batterson, of Baltimore, and the Bishop was attended by Canon Knowles of New York and Father Odell of Philadelphia."

On the Monday following the opening several accounts appeared which are of sufficient interest and importance to us now to put on record here.

### "ST. MARY'S OPENED.

"FULL CEREMONIAL AT THE FIRST SERVICE  
IN FATHER BROWN'S NEW CHURCH

"ALL THE RITUAL USED.

"High Mass Sung and the Elaborate Service of the  
Catholic Faith Carried Out.

"BISHOP POTTER WAS ABSENT.

"Dr. Ritchie Preached and Defended the Ritualistic School  
in the Episcopal Church.

"The most elaborate ceremonial service ever seen in a Protestant church in this city, and one of the most ornate ever held in any church



here, was the solemn high mass which marked the opening of the new Church of St. Mary the Virgin, in West Forty-sixth Street, between Broadway and Sixth Avenue, yesterday morning. The magnificent structure, the large crowd, the throng of choristers, musicians and clergymen, the complex beauty of the ritual—all these combined to make a memorable scene.

"The services which marked both the opening and the silver jubilee of the parish, were conspicuous as showing in a Protestant parish ceremonial observances of the same character, and to a great extent, of the same details as belong to the Roman Catholic or the Greek churches. Masses were said for communicants, without interruption, one after another, until ten o'clock, half an hour before the time set for the beginning of the high mass, the last of the early masses being a missa cantata.

#### "CONGREGATION CAME EARLY.

"The church had begun to fill before ten o'clock with the early arrivals for the late service, who had hastened in order that they might avoid the expected crowds. Admission was limited to those who had tickets, and hundreds were turned away because they came unprovided with the necessary invitation. The large congregation was skilfully handled, and though a squad of policemen were on hand their services were not needed. The whole number of persons in the building must have been five thousand.

"The orchestra began the prelude from its station in the choir loft over the entrance about eleven o'clock. Soon after the celebrant of the mass, the Rev. Father Brown, rector of the church entered the sanctuary, preceded by acolytes and attended by his deacons of the mass, the Rev. Father Mason and the Rev. Father Staunton, curates in the parish of St. Mary the Virgin. Father Brown wore a magnificent chasuble, heavy with embroidery and set with precious stones, while his assistants wore the prescribed dress of deacons.

"Soon afterward the procession entered singing the hymn 'The Church's One Foundation'. First came the choristers, more than three score of them; then several students from the General Theological Seminary in Chelsea Square, then the clergy, more than a score the last of them being Bishop Grafton, of Fond du Lac, a splendid cope thrown over his shoulders and on his head the mitre. The divisions of the procession were marked by acolytes bearing lighted tapers and by those bearing crosses. The procession entered from the Gospel side.

#### "THE GREAT PROCESSION.

"The great procession was then begun. It withdrew on the Gospel side and passing behind the altar moved down the church by the south aisle, then up the nave to the chancel. While they marched they sang

the hymns, 'Blessed City, Heavenly Salem'. The length of the procession was almost that of the distance it traversed. Clouds of incense accompanied it, and the harmony of the choristers was added to the melody of organ and instruments. The great congregation also joined in the music.

"The mass sung was Haydn's 'Imperial'. Father Staunton sang the Epistle and Father Mason the Gospel. For the sequence, Lovoff's 'Rise, Crowned with Light', was sung.

"The preacher was the Rev. Arthur Ritchie, the rector of St. Ignatius' Church, in West Fortieth Street, and a leader in the so-called Catholic school of the Episcopal Church.

"He took as his text St. Matthew, XXII., 36, and following:—

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets.

#### "FATHER RITCHIE'S SERMON.

"In his sermon Father Ritchie spoke, in part, as follows:—

"The Church at times needs reformation, because of the evils that the men in it bring upon it. At such times the Church seeks to return to the original tradition, to the old truth. So in the day of the Tudors, and afterward in the time of the Stuarts, it was necessary in some sense for the Church to return to the tradition of the fathers, because in many ways the truth had been obscured.

"It is true that evil things came in also at that time. Those who were not the Church's friends turned its currents in the wrong direction, whereby the best results were prevented. These things bore a dreadful crop of evil practices within the Church. So in Oxford, some years ago, there rose up those who believed that they must strive to restore again the Church to its original type.

"That was the origin of the Catholic movement in the Anglican Church. Where there were few then, there are hundreds now, and bishops among them. Where there were a few congregations, there are thousands now.

"Is it true that the Catholic movement means reversion to the original type which Christ gave? Men now are impatient of unnecessary things. We want only fundamentals. Come with me to a Catholic Church. What do we see there? The altar, at which Christ's

## T H E   S T O R Y   O F   S T .   M A R Y ' S

death is shown forth, is reproduced again and again, without ceasing. Then if that passion is the proclamation of man's perfect love for God, there the Catholic altar shows it as nothing else can. God loves all the parts of worship, but nothing else can take the place of that'.

### "THE ANTHEM.

"The offertory anthem was by George B. Prentice, composed for the occasion. The post-communion hymn was Haydn's setting of 'Glorious Things of Thee Are Spoken', and the recessional hymn was 'Jerusalem, the Golden'. The orchestral postlude, with organ, was Reinecke's 'Triumphal March'.

"Solemn vespers were sung at four o'clock in the afternoon, with the same accompaniment of ritual that characterized the high mass. The usual numbers at this service included selections from Haydn, Balfe, Spohr and Gounod.

"The recent utterances of the Bishops of the Protestant Episcopal Church in their pastoral letter expressly condemn many of the acts which were performed yesterday. Bishop Potter's absence yesterday was commented on by many, but Episcopal sanction was afforded by the Bishop at Fond du Lac, himself a leader of the Catholic party. Despite the letter of the Bishops, it is not believed that Bishop Potter will condemn officially the services at St. Mary's, as they will be a continuation of those former ones for which the church is famous—on a larger scale.

"The new church will be dedicated to-morrow morning by Bishop Potter."

### "NEW ST. MARY THE VIRGIN'S

"THE HIGH CHURCH OPENED WITH RITUALISTIC POMP.

"Bishop Grafton, Clothed in a Red Cope of Embroidered Satin, a Red Velvet Mitre, in addition to Alb, Stole, and Cassock, Took Part in the Advanced Ceremonies.

"The new church of St. Mary the Virgin, which has been for the past twenty-five years the parish most representative of the extremely ritualistic movement in the Episcopal Church in this city, was formally opened yesterday morning by a solemn mass. The new building, which is one of the largest churches in the city, was crowded, and Capt. Haughey with five policemen was stationed at the doors to see that the crowd passed in without trouble. Admission was by ticket only, and many were turned away, as the police saw to it that only persons supplied with tickets were allowed to take a place in the line. The service began at 10:30 o'clock and it was not until a quarter before 2 that the congregation left the church.



"The prosperity of this parish, and particularly the erection of this fine new church—which was largely the gift of a now dead parishioner—are regarded by adherents of the 'advanced' party in the Episcopal Church as one of the greatest indications of the strength of the ritualistic movement.

"It is certainly true that there was never a service held in New York which more completely conformed to the idea of the ritualistic party. It was distinguished, moreover, by the participation of an episcopal dignitary, who appeared in the vestment of a Bishop, according to the old use common before the Reformation reduced them to the black silk gown and the white lawn sleeves. This was Bishop Grafton of Fond du Lac. He wore a red cope of embroidered satin, a red velvet mitre, white gloves, and the customary alb, stole and cassock. On each side of him in the procession walked two deacons wearing dalmatics and holding open his cope. His chaplain, in a white satin cope, with a cape of embroidered cloth of gold, preceded him, and in front of the episcopal procession marched an acolyte bearing a crucifix. It is doubtful if any ritualistic service in New York was ever distinguished in this way.

"There were low masses said at 7 and 8 o'clock yesterday morning, and in the afternoon at 4 o'clock solemn vespers were sung. 'Solemn' is used in the ritualistic terminology to indicate that incense is used, and in the mass it implies that the celebrant is assisted by a deacon and subdeacon. The Feast of the Conception of the Blessed Virgin Mary, the dedication day of the church, fell on yesterday, and twenty-five years ago the old church at 228 West Forty-fifth Street was dedicated. The new church is on Forty-sixth Street, between Sixth Avenue and Broadway, and extends through the block to Forty-seventh Street.

"The high mass commenced with Keler Bela's prelude 'The Consecration of the Temple', familiar for years to the parishioners of the church as the instrumental prelude to the services on most of the feast days. It was performed by the organ and a string orchestra. The white marble altar, which stood for many years in the old church, has been transferred to the new building, but without the reredos, and it stands for the present against a background of old gold draperies, which hang in the three arches that are back of the chancel. There are two flights of steps, each comprising three steps, according to the old use, which ascend from the choir to the level of the altar. During the prelude the candles on the altar were lighted by acolytes wearing red cassocks, long white linen albs, tied at the waist with white sashes of the same material, and white gloves. The only flowers on the altar were two large vases of Annunciation lilies. Besides the two mass lights and the six canonical lights a myriad of candles stood on the altar and in the two large candlesticks which were placed at each end of the altar. The red light in the sanctuary lamp which hung before the altar indi-

cated that the reserved sacrament was in the tabernacle, and whenever they passed before the altar the acolytes genuflected.

"The orchestra and the organ played a march as Father T. McKee Brown, the rector of the church, attended by Father John Staunton and Father Arthur Mason entered and took their seats in the chancel, at the epistle side of the altar. Then the choir, preceded as the three priests had been, by a crucifer, entered and took their seats. They were followed by a number of visiting clergy, and Father Arthur Ritchie of St. Ignatius' Church, who preached the sermon. Finally Bishop Grafton, preceded by an acolyte bearing a crucifix, Dr. H. G. Batterson, who acted as his chaplain, attended by two acolytes, and escorted by two deacons, entered the chancel and took his place at the gospel side of the altar. The procession was preceded by the thurifer, who was attended by an acolyte.

"When the clergy and choir were in their places the choir commenced to sing the first of the processional hymns, 'The Church's One Foundation' and the procession through the church began. The thurifer led and behind him came the crucifer. The choir followed and with it were a number of clergymen, wearing the ordinary black cassocks and white linen cottas. Among the number were several with college hoods and three with the short, brown capes of one of the Episcopal monastic societies. Behind the clergymen came Father Ritchie, the preacher. In the order of the service his name was printed as the 'Reverend Arthur Ritchie' and his familiar title was not used. Following him came another acolyte with a crucifix, preceding Father Brown, the celebrant, and the deacon and subdeacon. In the procession Father Brown wore a cope of white satin, with blue and gold, and the dalmatics of the deacon and subdeacon were of the same material and colors. In churches dedicated to the Virgin Mary pale blue is used during this season instead of green. Behind the altar procession came the third crucifix in the line. That preceded Dr. Batterson, the Bishop's chaplain, the two acolytes who attended him, and Bishop Grafton, with his attending deacons. Father Brown, Dr. Batterson, the deacon and subdeacon wore black birettas. The procession moved slowly down the right aisle and up the centre aisle of the church. The five verses of the first hymn were soon exhausted, and 'Blessed City, Heavenly Salem' had been also used up before the clergy and choir were again in their places about the altar, the large congregation joining in the singing. Two cornet players marched with the choir.

"The mass sung by the mixed choir was Haydn's 'Imperial'. The women singers who were in the organ loft at the opposite end of the church from the altar wore black dresses and black veils in place of hats. When Father Brown reached the chancel his cope was removed by the deacon and subdeacon, and he knelt down before the altar as the chasuble of white silk and gold was slipped over his head. The

communion service began with the 'Gloria in Excelsis', which in the Prayer Book usually comes at the end. The Decalogue was omitted, but the choir sang the 'Kyrie Eleison'. The epistle was read by Father Staunton, acting as subdeacon, and then the gospel procession was formed. Father Mason, taking the Book of Gospels, marched to the chair in which Bishop Grafton sat. He kissed the book and handed it to the Bishop who touched it. The procession which accompanied him across the chancel consisted of the thurifer, the subdeacon, the crucifer and two acolytes. The choir and congregation then sang 'Rise, Crowned with Light, Imperial Salem, rise'. The deacon, mounting to the top of the three steps to the altar, placed the book on the subdeacon's head and read the gospel for the day. The creed was then sung by the choir, the celebrant intoning the first sentences.

"Father Ritchie preached the sermon, which was devotional in character, and treated of the progress of the Catholic movement. 'The Catholic Church', Father Ritchie said, 'is any enclosure, covered or not, built around an altar.'

"The rest of the service was the regular communion office, varied only by the omission of the exhortation to the people. After the canon, the celebrant turned for a moment to the congregation, but there were no communicants. At the sanctus, at the words of consecration, and at the close of the canon, the sanctus bell on the altar steps was rung three times. This communicates with the bell in the roof of the church, which rings simultaneously with it, and persons who are familiar with the service can tell to what point it has progressed. When the host had been consecrated, Bishop Grafton, with his chaplain and acolytes, advanced to the middle of the altar and genuflected, then returned to his place. The hymn of adoration was 'Glorious Things of Thee are Spoken, Sion, City of Our God'. The absolution after the confession in the service and the benediction at the close were pronounced by Bishop Grafton.

"At the vespers Lambillotte's 'Nunc Dimittis' and 'Magnificat' were sung. The offertory at the mass was an anthem from the Twenty-fourth Psalm, composed for the occasion by George B. Prentice the choirmaster of the church.

"The parish of St. Mary the Virgin was organized in 1868, and it has prospered continually since that time. It has always employed a most advanced ritual in its services, but has been notably free from any conflicts with superior authorities through this fact. The field of its endeavors has been from time to time increased, until now it conducts in connection with the church work a number of societies and a mission house. Father Brown has proved a rector of exceptional tact, and it is largely due to the affection in which his parishioners hold him that the parish has progressed with steady and continual prosperity.



## T H E S T O R Y O F S T . M A R Y ' S

He has never figured in conflict with the Bishops of his diocese, but his church has always been known as one of the most ritualistic in practice in the city. But his tact and the high regard in which his services have always been held have prevented any difference between him and his superiors from developing into anything like open hostility. The church in West Forty-fifth Street long ago became too small for the congregation, and the generosity of a deceased member of the parish, who also left a legacy of no small size to Father Brown, has made the new building a possibility."

In The New York World the following account appeared the 9th December:

### "A HOME OF RITUALISM.

"THE MAGNIFICENT NEW CHURCH OF ST. MARY  
THE VIRGIN OPENED WITH POMP.

"SERVICES OF ROMAN SPLENDOR.

"High Mass and Vespers Celebrated with the Ceremony  
of the Extreme High Church.

"BISHOP GRAFTON, RITUALIST, CELEBRANT.

"A description of the Church and Its Adjacent  
Chapel and Mission Houses.

"Services in the new and magnificent temple of ritualism, the Church of St. Mary the Virgin, were held for the first time yesterday. In the morning solemn high mass was celebrated: in the evening, solemn vespers. At both services ritualism predominated strongly—more strongly, perhaps, by reason of the importance of the occasion.

"But for the fact that Latin was not used there was little apparent difference in the ceremonies in St. Mary's and those which would have been called forth by a similar occasion in a Roman Catholic church.

"There was the pomp, the grandeur, the light, the color. Vestments of splendid richness hung from the shoulders of the celebrant, the august Bishop Grafton, of the see of Fond du Lac, and almost equal in their magnificance were the robes of the assisting clergy.

"Upon the altar were the vessels and the candles of ritualism, and assisting in the services were acolytes and a surpliced choir. At the eastern side of the church, fixed high upon a pilaster, was a massive crucifix, with the agony of Calvary fixed upon the face of the Christ.

### "THE DEVOUT CROSSED THEMSELVES.

"To this and to the cross upon the altar the congregation made worship with bended knee, and at the proper periods in the reading of the services the more devout made the sign of the cross. Another note of

## T H E   S T O R Y   O F   S T .   M A R Y ' S

ultra-high-church tendency was the appearance of the visiting clergy in cassocks, surplices and birettas, some with the clear-cut, clean-shaven features of the Roman Catholic priest and the almost identical manner of worship.

"To the Rev. Thomas McKee Brown the day was one of extreme import. It represented to him not simply the twenty-fifth anniversary of his connection with the church, but rather the crowning of twenty-five years of effort. It is improbable that the substantial new structure of St. Mary the Virgin would stand to-day were it not for the personality and persistence of Father Brown.

"With him the Church of St. Mary the Virgin has arisen as the ideal of the ritualistic Episcopalian Church in America, and has weathered, through the strength of his hand at the helm, almost overwhelming storms of criticism and disapproval. So his congregation rendered homage to him yesterday by appearing in force. And to augment their numbers came the worshipful of other churches and the curious.

### "AS GRAND AS GRAND OPERA.

"The music, as at all services in St. Mary's, was splendid and varied. There was an orchestral accompaniment of deep-toned, rumbling kettle-drums, a cornet, violins, and the organ of marvelous power. In the choir were forty voices, men, women and boys, many of them singers of rare excellence. It was, as the son of Father Brown said in enthusiasm, as grand as grand opera.

"At the beginning the organist gave 'The Consecration of the Temple'. Then the processional sounded, and acolytes bearing the crucifix and thurible appeared, leading choir, clergy and celebrant. As the cross was borne along those who came beneath it gave the sign of adoration, while the blue smoke of burning incense rose in wisps towards the slanting bars of light pouring rich in color from the stained-glass windows.

"Before the altar, upon it and at each side lighted tapers stood. In the procession were two candle-bearers. There were tapers everywhere about the altar.

### "CONGREGATION DID NOT SING.

"At 11 A.M. Haydn's 'Imperial High Mass' was sung rarely and impressively. It had the breadth of the orchestral accompaniment and the power of the forty or more voices, but it was so intricate, studied and unsuited for untrained voices that the congregation as a whole sat mutely instead of joining in the singing as usual.

"After the 'Gloria in Excelsis' and the 'Kyrie Eleison' and the sequence, 'Rise, Crowned with Glory', the Rev. Arthur Ritchie, rector of St. Ignatius' Church, in Fortieth Street, arose to preach the sermon.

## T H E   S T O R Y   O F   S T .   M A R Y ' S

"Like the Rev. Dr. Brown, Mr. Ritchie is a ritualist; one of the highest order. Like the Rev. Dr. Brown, he is called by his parishioners, Father.

"His sermon, fitting for a ritualistic service of importance to ritualism, told of the history of the High Church, and of its present manifestation in the Church of St. Mary the Virgin. At the end of the sermon Father Ritchie said:

### "THE MEANING OF THE DAY.

"'Dear friends of the Parish of St. Mary the Virgin, I give you greeting on this glad day and bid you godspeed. It is no small thing for Catholics of our communion throughout this country to feel that there is here in New York so splendid, so stately, so perfectly appointed a church as this where thousands of our fellow men must come to know, despite the taunts of enemies and the timid disclaimers of half-believing friends, that the American Church has still the old Catholic mass and is not afraid to celebrate it in all the pomp and with all the accessories of the ancient, traditional ritual; that she has still the Catholic sacraments and is ready to administer them freely and lovingly to all fainting and sin-laden souls; that she is not the church of the rich and well-to-do only, but quite as much the mother and friend of the poor.'

"At the conclusion of the sermon an offertory anthem, composed for the occasion by George B. Prentice from the twenty-fourth psalm, was sung. Following this were the Sanctus, Benedictus and Agnus Dei, Haydn's post communion hymn, Ewing's 'Jerusalem, the Golden', and the postlude, Reinecke's 'Triumphal March'.

"This completed the services, the clergy, thurible, acolytes and choir passing again in procession to recede with the last triumphal strains of music into the priests' house beyond the altar.

### "THE DISTINGUISHED VISITORS.

"The Bishop was attended by Canon Knowles of St. Chrysostom's, and the Rev. Daniel Odell, of the Church of the Ascension, Philadelphia. They acted as honorary deacons. The visiting clergy, in addition were the Revs. J. C. Stephenson, Howard McDougall, E. M. Pecke, R. T. Nichol, Henry R. Sargent, Henry Gilbert, Superior of the Brothers of Nazareth; Prof. M. Riley, James W. Clark, Chaplain James C. Kerr, U.S.A.; H. P. Scratchley, W. F. Capel, Elvin S. Taylor and Henry Mason Baum. Father Brown's son Thomas played the cornet.

"Bishop Potter will consecrate the new church building Thursday, beginning at 10:30 A.M. No cards of admission are required.

### "THE BUILDING OF THE CHURCH.

"The old church of St. Mary the Virgin is a modest structure in Forty-fifth Street, near Seventh and Eighth Avenues. The new struc-



ture is in Forty-sixth Street, between Sixth and Seventh Avenues. It is Gothic in architecture and ritualistic in every character. Its interior has the cathedral appearance affected by the Roman Church, and all around its walls the suggestion is strengthened by apostolic groups and figures of church tradition.

"In 1868 the church was organized, and two years later Father Brown came to it. He gave to it the ritualistic tendency and position it now maintains. When its congregation grew too large for the Forty-fifth Street structure, Father Brown suggested a larger, and on Dec. 8, 1894, the corner-stone of the new building was laid.

"The entire group of parish buildings, including besides the church edifice a mission-house on one side and a clergy house on the other, cover a plot of ground extending 125 feet on Forty-sixth and 95 feet on Forty-seventh Street, and running through from street to street. All the buildings have been constructed from plans by N. Le Brun & Sons, architects. Those of the church are of the thirteenth century; the clergy house, mission house and rectory of the fourteenth century. The facings of the church are Indiana limestone; the parish houses of stone, light Roman bricks and terra cotta."

As will be seen from these extracts, the day was a great success. Even the element of excitement, so necessary to the completeness of any "big day" in New York, was not lacking, as will be seen from the following story.

#### "HIDING IN A CHURCH.

##### "HENRY GREER ARRESTED IN A CONFESSIONAL— HAD BEEN ACTING SUSPICIOUSLY.

"Henry Greer, who is well known to the police and to men about town, was arrested in the Church of St. Mary the Virgin, in West Forty-sixth Street, after the services yesterday as a suspicious person and was taken to Police Headquarters.

"Greer was seen by Detectives Beagan and O'Neill of the Central Office, who were detailed to attend the opening services in the new church, acting suspiciously. They noticed that he followed one of the vestrymen as the latter was passing the alms basin and that he suddenly disappeared in one of the confessionals at a side aisle.

#### "WHY WAS HE THERE?

"After the services were over the detectives went to this confessional, the curtains of which were drawn close, and there they found Greer, holding his overcoat in front of his face. When asked what he was doing there he said he had gone into the confessional to fix his shoe, which hurt him.

"At Headquarters he gave his name and said he is a newspaper man with many powerful friends. All other information he refused to give.

"He protested against his arrest and threatened to make it hot for somebody, through Mr. Roosevelt and Chief Conlin, with both of whom he claimed to be intimate.

"IN TROUBLE IN WASHINGTON.

"Greer was in trouble in Washington some years ago about a supposed swindle, several Congressmen being numbered among those with whom he had dealings.

"At the last Horse Show he presented a pass, which it was learned belonged to some one else. He threatened to report Mr. Bull, the ticket taker, to William C. Whitney unless Bull delivered up his pass. Instead Bull dropped it in the box and then ordered Greer out of Madison Square Garden.

"HAD A 'WRITE-UP' SCHEME.

"In 1890 the man was connected with a scheme to get money out of actresses and other members of the theatrical profession by writing accounts of their careers, which he said would be published in the daily papers. Marion Manola gave \$15 for a 'write-up'.

"Greer is a fine looking man, with an iron-gray beard, and is always carefully dressed. He had a letter of credit for \$500 in his possession when arrested.

"Greer has been exposed in the newspapers many times."

One might feel that these exciting events of Sunday, and the engrossing Consecration Service to be held on Thursday, would have absolved the Trustees from matters of business routine, but the 9th was the second Monday in the month, and the prescribed day for the Annual Meeting, and the men who had kept their heads through the days of poverty and the much more disturbing days of sudden riches, in the face of never slackening criticism and hostility, were not the men to lose their heads now. They met at the usual hour of four o'clock, and accepted the Treasurer's report, passed the usual accumulation of bills for work on the new Church, including \$225 for rugs for the Chancel, and voted \$25 each to Dr. Prentice, the organist and to T. M. Prentice, his brother, the choir-master "in appreciation of their faithful services."

The only unusual business to come before the Meeting is recorded as follows: "The Treasurer then read the instrument of donations and request to the Bishop to consecrate the new Church. On motion it was

adopted and ordered executed by the President and Secretary of this board, and sent to the Bishop."

In spite of his exertions, Fr. Brown did not feel himself at liberty to neglect any opportunity to further the Catholic cause, and on the next day he went to Peekskill to take part in an interesting service, which is thus chronicled in the Baltimore Sun:

## "SISTERS OF ST. MARY.

"The Anglican Order of the Sisters of St. Mary, of the Protestant Episcopal Church, are rejoicing over the fact that seven more women, some of them of high social position and wealth, have taken the final vows of the order. The service took place on Tuesday at 9:30 A.M. in the new chapel of the mother-house of the sisterhood, St. Gabriel's, at Peekskill. High mass was celebrated by Bishop Coleman of Delaware. He was assisted by the Reverend Father Thomas McKee Brown, rector of the Church of St. Mary the Virgin, of New York; the Rev. Mr. Lewis, rector of St. Peter's Church of Peekskill, and the Rev. Dr. Houghton, of the 'Little Church Around the Corner'. The mass was sung by the Sisters attached to St. Gabriel's. Among those present were sisters of the order from its three branches in this city and from Philadelphia, Boston and Nashotah House, Nashotah, Wis.

"Those who professed were Miss Frances Helen Devoe, who is a member of the old Devoe family of Fordham, and who will hereafter be known as Sister Frances Helen; Miss Robbins of Philadelphia, who became Sister Mary Catherine; Miss Gertrude Cummins of Akron, Ohio, who became Sister Gertrude Claire, and Miss Maud Haywood, who became Sister Mary Maud. They became what is known in the order as choir sisters. They are always chosen for their wealth, social or literary attainments.

"These were made minor sisters: Miss Louise Fletcher, Miss Mary Rutherford and Miss Augusta Henderson. They are now known as Sisters Mary Louisa, Mary Ruth and Augusta Henderson.

"In a few days the seven new sisters will be assigned by the mother superior to work in the various branches of the order throughout the country. The choir sisters donned the full black habit of the order, with white caps, having large wings, while the others put on a blue habit, with white caps. The fact that Bishop Potter was not invited to officiate has caused comment."

On Thursday, the 12th December, 1895, the Church of St. Mary the Virgin was consecrated by The Right Reverend Henry Codman Potter, Bishop of New York. The following accounts of the ceremony, taken



from the New York News and the New York Evening Post, would seem to be sufficiently interesting to be included here.

"ST. MARY THE VIRGIN.  
"THE NEW PROTESTANT EPISCOPAL CHURCH  
CONSECRATED BY BISHOP POTTER.

"At 10:30 A.M. to-day Bishop Henry C. Potter officiated at the consecration service of the Church of St. Mary the Virgin, on West 46th St. The bishop was received at the porch of the rector, the Rev. Thomas McKee Brown, his assistants, the Rev. Al. Mason and the Rev. F. A. Staunton, and the Board of Trustees, Beverly Chew, Haley Fiske, Edward H. Clarke, R. Whiting Pierson and William H. Lane.

"Bishop Potter and the others then went up the middle aisle of the church to the altar repeating the twenty-fourth psalm, 'The earth is the Lord's and all that therein is'.

"The bishop then entered the sanctuary and occupied the throne. The instruments of Donation and Endowment were then presented to him. Several prayers followed, said by the bishop, kneeling.

"Then, Bishop Potter sitting on the throne, the Sentence of Consecration was read by Father Brown and placed upon the altar, after which the bishop said: 'Blessed be thy Name O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honor, and worship and grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it to the glory of thy blessed Name through Jesus Christ our Lord. Amen'.

"Morning prayer or Matins followed.

"The high mass was celebrated by Father Brown attended by the usual number of assistants. The music included Prentice's mass in E flat for soli, chorus, orchestra and organ: Prentice's anthem from Psalm 24th, 'Lift up your heads, O ye gates'; Haydn's post communion hymn 545, and Mendelssohn's postlude, 'Priests' March'.

"Among others present were Bishop C. C. Grafton of the Diocese of Fond du Lac, Wis., and Revs. H. G. Batterson, Arthur Ritchie, J. Harris Knowles, Henry Baumann, W. W. Ruthfurd, F. E. Mortimer, W. W. Smith, George W. Mayer, W. E. Johnson, H. B. Gougas and O. S. Prescott. The church was crowded to its utmost capacity.

"The parish paper says: 'During the month of November written requests were sent to the clergy for prayers for the repose of the souls of 16 bishops, 27 priests, 1 deacon, 1 sister, 461 men and 457 women, total 953. For these a requiem mass was said daily during the month'."

"CHURCH OF ST. MARY THE VIRGIN.

"CONSECRATION SERVICES TO-DAY BY

BISHOP POTTER.

"The new church of St. Mary the Virgin was consecrated to-day by Bishop Potter. The church was filled to its capacity, many of those present being from out of town. A few minutes before eleven o'clock the orchestra began the prelude, and this was followed by the procession of the vested choir, the clergy, and bishops. First came the acolytes bearing the crucifix and thurible, then followed the choir and the clergy, the Rev. Thomas McKee Brown, rector of the church, and the Rev. Fathers Mason and Staunton, curates in the parish of St. Mary the Virgin, and about fifty clergymen from other churches in this and neighboring cities. In the procession were many students from the General Theological Seminary. At the end of the procession was Bishop Potter.

"The procession in the order named first entered the sanctuary from the side of the altar. It withdrew on the gospel side and passed down the church by the south aisle and up the nave to the chancel. The processional hymn was 'The Church's One Foundation', the Bishop and choir then sang Psalm Twenty-four. The prayers of invocation and the sentence of consecration were then read. Morning prayer was then said, after reading which Bishop Potter celebrated the Holy Communion. The Epistle was read by the Rev. Dr. Ritchie of the seminary and the Gospel by the Rev. Dr. Davenport.

"The music for the communion service was specially composed for the occasion at the request of the trustees of the church by George B. Prentice, the organist. There was no sermon. Bishop Potter pronounced the benediction. The services were not so ritualistic in the observance of details as those on Sunday last."

On the 20th December, 1895, the Trustees convened in a Special Meeting to consider several matters of importance. The estimate "of Fisher & Co. for raising the font and putting around it a suitable platform at a cost of \$138 was on motion accepted". There was then read from the same firm a most unusual offer: to build a marble reredos, which should be ready by Easter, in which the panelling of the old reredos was to be used, at a cost of \$13,895, for which Fisher & Co. agreed to wait until the sum was collected. The trustees expressed their grateful appreciation of this generous offer, but considered it would not be wise to order the work started until more money was in hand. It is unnecessary to point out that the same feeling persists after thirty-five years.

The appropriations which were approved for the next year carry an

item of \$3,148 for care of the building, besides \$5,100 for music, in addition to Dr. Prentice's salary of \$2,500. The total appropriations for 1896 were fixed at \$22,248.

The purchase of 500 Prayer Books, with the name of the Church stamped on the cover was ordered. It was also "voted that for the present the Hymns to be used on Sundays be printed in leaflet form". That "present" was destined to last a long time, for the practise thus begun has continued to this day.

## 1896

At the first Regular Meeting of 1896, held the 13th January, announcement was made of the gift of a statue of St. Michael and the Dragon for the front of the Church.

The matter of the sale of the old church property in 45th Street was then gone into, and the offer of \$80,000 for it was laid before the Board. This offer came from Thos. S. Williams acting for William Waldorf Astor, to whom the Corporation had originally agreed to sell the property. Merritt, who held the contract to purchase for \$75,000 had agreed to cancel it for a cash payment of \$1,250, and this arrangement was authorized, so that the Church could accept Astor's offer; which, in addition to being larger, had the attractive features of a \$10,000 down payment, and the balance of \$70,000 in cash in thirty days. It would be futile now to enquire why the Trustees entered into the contract with Merritt, withdrawing from which reduced the Church's profit by \$1,250, after having agreed to sell the property to Astor, but as the records stand this transaction is one of the very few in which they do not seem to have used good business judgment.

The inevitable collection of estimates for meters, furnishings, ventilators, and the like was submitted to the Meeting, but the only one that would now be interesting was the order to fit the gates from the Baptistry in the old Church to the entrance of the new Baptistry.

During this month the annual meeting of the New York Catholic Club was held in St. Joseph's Hall, and addresses were then made by the Reverend Robert Ritchie, and the Reverend Dr. Alfred G. Mortimer, both of Philadelphia, and by the Reverend Father Huntington, of the Order of the Holy Cross.

On the 30th January a service was held in the Lady Chapel, which aroused a most heated controversy, in the course of which columns of



newspaper comment—and abuse—were poured forth. It will be sufficient to give two examples of the many articles that appeared.

“KING CHARLES’S DAY HERE.  
“DEVOTIONAL EXERCISES AT THE CHURCH OF  
ST. MARY THE VIRGIN.

“A company of the faithful and devout gathered yesterday morning in the Lady Chapel of the Church of St. Mary the Virgin, in West Forty-sixth Street, to celebrate King Charles’s Day. Services in honor of the anniversary began in the chapel on Tuesday evening, when the Rev. Father R. T. Nichol delivered an address extolling the virtues of the martyred King. Yesterday’s services consisted of the singing of a mass and the reading of some of the ‘meditations’ of the monarch.

“This celebration of King Charles’s Day was given under the auspices of the Society of St. Charles, King and martyr, a religious organization established in London less than two years ago, and lately brought to this country. It was organized on Easter Day, 1894, at St. Margaret Patten’s, Rood Lane, E.C. of which Rev. Father J. L. Fish is the rector. The Honorable Mrs. Greville-Nugent was the foundress and is at present the secretary of the society. Its object is intercessory prayer for the defence of the Anglo-Catholic faith against the attacks of the enemy. The obligations taken by its members embrace the weekly use of certain prescribed prayers, one of which is taken from the Eikon Basilike, composed by St. Charles, and the other two from the original service for the day which commemorates the martyrdom.

“It is the purpose of the society to set up a devotional picture of St. Charles, described as ‘the only saint officially enrolled in her calendar by the church in England since the Reformation’, in the chapel of St. Mary the Virgin.”

“AN INSULT TO THE REPUBLIC.

“The celebration of ‘King Charles’s Day’ in an American church, and his glorification as a saint and a martyr, constitute an innovation which brings discredit on all those concerned in the ceremony. It is also an outrage against the spirit animating this republic and the political principles upon which our institutions are founded.

“CHARLES I. represented doctrines and pretensions against which this republic has always been arrayed. He was the enemy of popular rights and resisted the advance of English freedom with stubbornness and all the resources of his crafty temperament and his fertile duplicity. He was tried and condemned on sufficient evidence and was properly executed. England is to-day freer and safer, and all mankind are happier because CHARLES I. was beheaded on the 30th of January, 1649.

"It was an insult to the whole genius of America to celebrate his death at the Church of St. Mary the Virgin on Thursday as the martyrdom of a saint. It will be a continuous insult to it to carry out the proposed plan of setting up in that church a picture of the tyrant as a spotless and perfect example of saintly manhood deserving of American admiration and celebration.

"Is the Episcopal Church careless about provoking the resentment of American conviction and sentiment, or will Bishop Potter seek to discourage this Anglomaniac truckling to a monarchical theory against which the very existence of this republic is a perpetual protest?"

The main work of building the new Church having been completed, the Trustees convened in Special Meeting on the 3rd February, 1896, to consider the final bill from John Downey, in connection with which John R. Downey wrote a letter and then appeared before the Board to explain certain "extras" and the method of charging for labor. His bill, as it was certain to be, was found correct and satisfactory, and "the Treasurer was authorized to give to Mr. Downey in settlement of his bill an order on Chas. A. Peabody for \$29,051.90". Mr. Peabody was attorney for William Waldorf Astor, and the order was against part of the \$80,000 which Astor was to pay for the old church.

The Regular Meeting of the 10th February witnessed the final act in the great drama of the old St. Mary's, when the Secretary was "authorized and empowered to execute, sign, seal and deliver to Thomas S. Williams, of the City, County and State of New York, for and in behalf of the said Society, a deed conveying the premises of the said Society located on West 45th Street in New York City." The New York Herald chronicled the transaction as follows:

## "ST. MARY'S CHURCH SOLD.

"WILLIAM WALDORF ASTOR BUYS THE EDIFICE ERECTED ON  
LOTS DONATED BY HIS FATHER.

"The old edifice of the Church of St. Mary the Virgin, in the south side of Forty-fifth Street, 350 feet east of Eighth Avenue, has been sold to William Waldorf Astor for \$80,000. Mr. Astor owns the entire block, with the exception of one house and lot adjoining the church.

"A curious fact in connection with this sale is that Mr. Astor's father, John Jacob Astor, twenty-five years ago presented the three lots on which the old church stands to the congregation of St. Mary the Virgin. George R. Read, who bought back the old property for Mr. Astor, arranged its transfer from the church corporation to Thomas S. Williams, who conveyed the holding to William Waldorf Astor.

"The Free Church of St. Mary the Virgin has been in the front rank of the ritualistic movement in the Protestant Episcopal Church. Next to St. Ignatius' it is probably the 'highest' Protestant church in the city. Many of its parishioners are wealthy and they have been very generous to St. Mary's. Two years ago it was the recipient of an elaborate set of fourteen 'stations' of the cross, and last year moved into its fine new edifice in Forty-sixth and Forty-seventh Streets, between Broadway and Sixth Avenue, built through the munificence of members of the congregation."

The Society of Mural Painters was so good as to send a letter expressing a desire to present a general scheme for the decoration of the new Church. The way in which the Trustees met this proposition evinces a high degree of statesmanship: "The Secretary was directed to reply to the letter, thanking the Society for its courtesy and to state that the money set aside for the construction of the Church had been exhausted."

Extra musical services had been given in the evening, and it was decided to allocate one quarter of the collections taken at them to the Church funds and three quarters to the choir fund.

At this Meeting Dr. George B. Prentice, who during his twenty-five years faithful service as organist had done so much to make St. Mary's music notable, was elected a Trustee.

Many innovations of the new Church in construction and equipment attracted wide attention, and the steel frame of the building and the two electrically controlled organs came in for their share of general and technical comment. In reference to the latter the following article in the Union Advertiser of Rochester, New York, is a fair example.

"I try in vain to imagine what those old tone-masters, Handel, Haydn, Bach or Mozart, would have said could they have been with me a few evenings ago at the first recital on the new electric organ in the Church of St. Mary the Virgin. Certainly in their wildest dreams they could not have imagined the instrument for which they wrote perfected as it is to-day. The organ, or organs, in question were built by Messrs. George Jardine & Son, and cost \$10,000 which seems a moderate price considering what the makers have been able to accomplish. The main part of the instrument, consisting of the great, swell and part of the pedal organ is placed in the gallery over the entrance. The rest of the instrument, comprising the choir organ, is built in the chancel, a distance of 150 feet from the gallery. There are two 'consoles', or keyboards, both being movable and enabling the organist to play from either end of the church. Each 'console' is provided with three manuals and pedals, with over fifty speaking stops and accessories. Nor is this all. The wind



is furnished by two large bellows in the crypt of the church, each of which is driven by an electric motor, and is conveyed in pipes 100 feet long to the instrument. The organist is George B. Prentice, who has been connected with St. Mary's for the last quarter of a century, and who has entire charge of the music there. It may be added that, at the so-called 'high masses', there are two choirs, one in the organ gallery, being composed of a mixed quartette and chorus, and the other in the chancel, being confined entirely to male voices."

Many of the entries of this time sound familiar enough today. In spite of the brevity and formality of the records, it is plain that there was a serious depression, and during the winter and spring of 1896 the Trustees were obliged to borrow money to make the final payments on the Church, as it was obviously unwise to sell securities during the then financial depression.

Dr. Prentice took his seat on the Board at the Regular Meeting of the 9th March, and one is inclined to think, on reading the Minutes, that he must have suffered some slight embarrassment, for much of the Meeting was taken up with plans of the celebration to mark the completion of his twenty-fifth year as organist. "The Rector was requested to give a commemoration service", and the Corporation arranged "a reception and collation to Dr. Prentice under the management of the Rector". In addition to these two compliments it was moved "that Fr. Brown and Mr. Pierson be appointed a committee to obtain subscriptions to a fund to purchase a loving-cup to be presented to him".

The lectern and closet for the Baptistry, designed by Le Brun, were ordered. The lectern is still in use, but the closet seems to have disappeared in the course of years.

Tickets had been issued for admission to the old church on Palm Sunday, Easter and Low Sunday, but this was considered unnecessary in the larger new Church, and none were given out for this first Easter season, the envelope subscribers and persons to whom seats were assigned simply being asked to use the Lady Chapel door, while all others were to be admitted by the main doors. Experience soon proved that even in the new Church it was impossible to be fair to "The Regulars" unless tickets were issued

Good Friday fell on the 3rd April, and in The New York Sun of the following day was a short comment which shows that the newspapers of 1896 were not so familiar with the services peculiar to the day as they have since become.

**"GOOD FRIDAY SERVICES.**

**"HELD YESTERDAY IN THE ROMAN CATHOLIC AND  
PROTESTANT EPISCOPAL CHURCHES.**

"Good Friday services were held in the Roman Catholic and Protestant Episcopal churches yesterday, and most of them were attended by large congregations. In the Roman Catholic and in a number of the Episcopal churches the three-hour service—from twelve to three—called variously the 'Agony Service', 'The Preaching of the Cross' and 'The Service of the Passion' was held. In Trinity Chapel Dr. Morgan Dix preached the seven sermons of the service which are based on the seven words of Christ from the cross. Trinity Church was crowded to the doors throughout the service. The same service was held at St. Ignatius's Church and the Church of St. Mary the Virgin, the two well-known ritualistic Episcopal parishes. At St. Mary's the high altar, the chancel, and the choir were draped in lustreless black hangings. The crucifix was hidden in black drapery, and no color or candles were visible.

"In the Lady Chapel, however, in which the blessed sacrament was reserved, the candles were lit and the altar was covered with white flowers. The crucifix was covered only with a thin white lace veil. The organ was not used in the singing."

Interest in church matters being at a high point at this season, one of the daily papers printed the following story on Easter Monday. It refers to the plaster model of the statue of St. Michael and the Dragon which was to adorn the front of the church—and it antedates by a good many years a somewhat similar happening, more familiar to the present generation, which has not, however, been chronicled in so light a vein. It may be mentioned in passing that the spring of 1896 was a very late one.

**"A STATUE THAT DIDN'T FIT.**

**"WOULDN'T GO INTO HIS NICHE, EVEN WITHOUT  
DRAGON AND HALO.**

"It all happened in an uptown street the other day, and I was one of the crowd looking on.

"The snow was falling lightly and daintily, when a cart full of boxes and a clumsy van inscribed 'Furniture Removed' stopped before a swell church. It was one of those churches with a great deal of architectural trimming, cherubs' heads and vine leaves—in short, a sort of Edition de Luxe in the way of churches. On Sundays they say that the rustle of silk going up the aisle reminds one of the wind in the willows on a breezy day, and no one ever puts a dime in the collection plate.

"No sooner had the van stopped outside the swell church than the interest of the entire block was centred on it. Before you could say 'George Washington' a little crowd, consisting of a messenger boy, a grocer's boy, with a head of celery in a basket; a jocular vagrant, male; and a despondent vagrant, female; three well-dressed men and a scrub lady, had all taken up positions on the pavement to see what was coming.

"'I'm sick o' weddin's' said the messenger boy. 'Seen too many—I wouldn't waste no time on a weddin'—but maybe it's an accident' he added hopefully.

"Six men had emerged from the van, and two jumped down from the cart. A portly man, with an air of authority and kid gloves, walked smartly up to superintend things.

"The men from the van began to carry something out horizontally.

"'Is it a corpse?' asked the grocer's boy.

"'Corpse, nothin',' said the messenger boy. 'It's one o' them images like the Dago carries around, only bigger, an' they're goin' ter put him on the shelf there, see?'

"Three sculptured niches with over-hanging canopies formed part of the swell church's architectural garnishing outside.

"'Steady, boys,' called the man in the kid gloves. 'Get into the cart, Mick—Brown pile up the boxes and make something for a footing. D—— you, don't handle it like that.'

"The sculptured stone figure that aroused this spurt of profanity proved to be a very ladylike-looking St. George, prodding at an amphibious sort of a dragon with an alpenstock. Considered as a work of art he wasn't even as much of a success as the Greeley that sits at the corner of Thirty-second street and Broadway selling flowers—but as an incident in the street life of the day he was immense.

"'Wot's that he's got on his head?' asked the grocer's boy, as the men stood the saint up on the church steps; 'is it a tam-er-shanter?'

"'For a wonder the messenger boy didn't know.

"'That—that's a haler,' said the male tramp.

"The female tramp cast him a look of scorn, and opined that they were just as wise as they were before. The three well-dressed men laughed.

"'That's a dragon that he's proddin'', said the messenger boy, recovering his post of instructor, as the men lifted the effigy slowly and with a good deal of puffing and groaning, for he was very heavy and life size.

"'Dragon, is he? Either his father or mother was an alligator, sure,' criticised the grocer's boy.



## T H E   S T O R Y   O F   S T .   M A R Y ' S

"'Shame on yer ignerance, ter be after mockin' at a blessed saint out o' th' howley Scriptures,' cried the female vagrant. At that minute she espied a well-dressed woman crossing the snowy road and she instantly ran to her and accosted her with her formula:

"'I've just landed from Aberdeen this morning, lady, without a penny in me pocket, and I want ter git ter me darter who lives in Eighty-fifth street, an' I haven't seen her inside o' four year,' etc.

"But the well-dressed woman was holding up her gown, and in these days of remote female pockets couldn't attempt to find her's, and the snow was coming down faster every minute, so the professional beggar from Aberdeen rejoined the crowd without a nickel.

"By this time St. George was well up on a level with the niche for which he was destined, and all the workmen were standing in a perilous crowd on the boxes piled up in the cart, propping him up, their hands growing a purplish white against the dead white of the figure. The boss was walking around in a perturbed way, gesticulating with his walking stick. Suddenly he stopped.

"'My God!' he exclaimed, with that familiarity towards the Deity which marks the New York man. 'He don't fit.'

"'Too big for his position,' commented one man with a grin.

"'Thing that often happens,' said another.

"'Wasn't made fer this joint—they brung him from the other premises,' explained the tramp, who knew the streets only too well.

"'Lower him, boys, and cut off the base,' ordered the man in gloves.

"So they lowered him, who had been found too big for his niche, and the tramp ostentatiously held the cart while they did it. Some one ran for a saw and another for a mallet, and in a few minutes the alligatorial dragon was sawn-off and deposited in the van.

"'Now he's a "sawed-off"' was the joke made by at least three spectators. It was an inevitable joke which had been hanging about in the air, waiting to be cracked.

"'Still the saint was too big.

"'Pare some off his wings,' ordered the boss. So they clipped his wings. Up he was boosted again. Still too big.

"'You'll have to take some off his head,' said the gloved man impatiently.

"'So they cut slices off his halo.

"'Guess they won't leave nothin' but his soul,' hazarded the tramp, shivering. The men were nearly as white with the driving snow as the saint in his plaster paleness.

"'Won't do,' decided the man in the gloves, stamping his feet to get them warm. 'Cart it back to the yard, boys.'

"The amputated saint was carried horizontally to the van and tucked away.

"'Nothin more ter see,' said the messenger boy, looking at the address on his message. 'Which way yer goin'?"

"'Thirty-third-comin'?" and the boys tramped off.

"'An' not a nickel in the whole durned crowd,' said the tramp."

"The Regular Meeting of the 13th April was a short one but two items claim our attention: the Treasurer reported that he had reformed the contract for the organ in St. Joseph's Hall, and had paid Jardine & Sons \$765 in full for it; and that a collection was to be taken at the service to be held in commemoration of Dr. Prentice's twenty-fifth anniversary as organist and choir master of the parish. This last was in accordance with Fr. Brown's belief that alms-giving is an essential part of worship, and that, therefore, a collection should be received at every service.

About this time the Treasurer made public the figures of the Easter Collection. No one knew better how to prepare such figures so that they should tell an effective story, and no one knew better how to give them the desired publicity. They attracted wide attention, but it will be sufficient to print here only one article, from the Enquirer of Buffalo, New York, under date the 17th April.

"The free church idea is beautiful in theory, but it is difficult and in some cases impossible to maintain in practice. The New York Commercial Advertiser says: 'Some decidedly interesting information in regard to the contributions usually made by transient church visitors is afforded by the record at the Church of St. Mary the Virgin on Easter Sunday. This Church, which is one of the most impressive religious structures in the city, is noted for the fine quality of music and the special Easter services naturally attracted many persons beside regular attendants. The number of such visitors is estimated to have reached 1,410. Their contributions apart from the envelope offering made by the pew holders, amounted to 600 pennies, 975 nickels, 600 dimes and a few other coins, the total aggregating less than \$125. Yet the musical programme to which they listened, regarded merely as an artistic entertainment, was of the highest type, while the character of the occasion surely made reasonably liberal offerings obligatory upon all who attended. Experiences like this show why most New York churches find it necessary to rent their pews for fixed sums in order to exist! It must cost a good deal of money to provide such music as was given at this church. Yet the very people who would pay at the

## T H E   S T O R Y   O F   S T .   M A R Y ' S

rate of \$5 a seat to hear grand opera, will put in a nickel or a dime when they go there and the alms basin is passed around."

A present day Easter collection would be larger than that. But if the people who attend Easter, and other services would only respond, financially, on the same scale that they have to respond when they attend the movies—not to say the theatre, much less the Opera—the financial troubles of St. Mary's and most churches would be non-existent.

On Wednesday evening, the 22nd April, the reception to Dr. Prentice was given in St. Joseph's Hall. It had been preceded, on Sunday the 19th, by the special service, and the two events attracted considerable attention outside the Parish. The two following accounts, the first from The New York Times of the 5th April, and the other from the Musical Age, of the 29th April are typical, and form interesting brief records of the events.

### "IN HONOR OF GEORGE B. PRENTICE.

#### "CELEBRATION BY THE CHOIRS OF THE CHURCH OF ST. MARY THE VIRGIN

"The choirs of the Church of St. Mary the Virgin, in West Forty-sixth Street, will celebrate on April 19 the twenty-fifth anniversary of Dr. George B. Prentice's connection with the church as musical director.

"Dr. Prentice came to New York from Norwich, Conn., where he had been organist of Christ Church. He made many radical changes in the choir at St. Mary's, and under his direction the musical services have been of a high standard. The two electric organs in the new church were built under his supervision, and many unique features in their construction have attracted attention. Many of the masses sung in St. Mary's have been adapted by Dr. Prentice, and, in addition to many compositions of his own, the choir has sung for the first time in this country several works obtained by Dr. Prentice in his trips abroad. The degree of Doctor of Music was conferred upon him by Racine College.

"At the special service on April 19 the combined choirs will sing von Weber's 'Jubilee Cantata', accompanied by the orchestra. The Board of Trustees of the church, of which Dr. Prentice is a member, will hold a reception in his honor."

#### "DR. PRENTICE'S LOVING-CUP

"At a reception held in St. Joseph's Hall, on Wednesday evening, the 22nd instant, to commemorate Dr. George B. Prentice's quarter



## T H E   S T O R Y   O F   S T .   M A R Y ' S

of a century connection as organist of the Church of St. Mary the Virgin, there was a most interesting programme of vocal and instrumental music excellently carried out. After the music had finished, the Reverend T. McKee Brown, the rector of the Church of St. Mary the Virgin, presented Dr. Prentice with a massive silver loving-cup. In accepting the gift, Dr. Prentice spoke feelingly of his long and affectionate connection with the church, and alluded to the period as filled with the kindest recollections."

The Meeting of the 18th May began dimly to shadow forth the financial difficulties that were to lead ere long to most unfortunate results. The Treasurer reported that the new church buildings had already cost \$365,874.90, and that \$6,032.44 remained to be paid. From these figures it would appear that the new St. Mary's with its attendant buildings, cost \$371,907.34. In order to pay the bills still outstanding, the Treasurer was authorized to borrow \$6,000, and was further given power to borrow sufficient money to carry the Church through the summer. There were, of course, securities which could have been sold for more than sufficient to meet these needs, but the country was passing through a period of depression which rendered the sale of any form of security most disadvantageous. The Trustees were so mindful of the need for economy that Dr. Prentice's plan to reduce the amount paid for music in the summer by \$250 was at once adopted.

While they certainly cannot be criticized for not doing so, it is unfortunate that the Trustees, in the days when the traditions of the Parish were being established, did not inaugurate the policy of creating a fund to tide over the "lean months", and thus avoid the necessity of borrowing each summer and having that debt, with its consequent interest, to be paid in the winter. Just after Easter is the only time in the year when St. Mary's is financially, as to its running expense, sound and in a proper condition. One wonders in what wild way the satisfaction and joy of the Treasurer would expend itself if he could retain the Easter offering for a time, and use a portion of it to carry the Church through the summer, and not have to spend it at once to repay money borrowed to carry through the previous hot months. Salaries must be paid, even when pledges are suspended for sixteen weeks.

At the Meeting of the 12th June the Treasurer reported that asphalt pavement would be laid in 46th Street in compliance with the request of the Corporation.

Bishop Talbot had visited the Church to administer the rite of Con-

## T H E   S T O R Y   O F   S T .   M A R Y ' S

firmation, and it was resolved to make up the collection taken at that time to \$25, and to forward that sum to Bishop Talbot.

"The Rector brought up for discussion the affairs of the Summer Home. It was the sense of the Meeting that the Rector should order a new well if necessary and to hire a suitable man to take charge of the property."

The two following items appeared in The Living Church during July. The Procession described must have been most impressive and one wishes one might have been present.

"At the church of St. Mary the Virgin, the Rev. T. McKee Brown, rector, the feast of Corpus Christi was observed with four Celebrations. The octave of the feast was noted on St. Barnabas' Day, June 11th, in a similar way. The third Celebration was especially for the Confraternity of the Blessed Sacrament. The last solemn procession of the season was a notable affair. The front seats of the church were reserved for the schools and guilds. Boys and men, girls and women, completely filled them during Vespers. The boys and men wore their guild badges, the girls and women wore veils. After Vespers, preceded by crucifix and torch-bearers, they formed in procession, some 220 in number, a member of each guild carrying a suitable banner. They were followed by the vested choirs, acolytes, and clergy. These were preceded by the incense bearer, another crucifix and the torch-bearers. The length of the procession was 400 feet, and the first crucifix had returned to the chancel gates by the time the celebrant had left the altar. The utmost enthusiasm was manifested at this demonstration of the successful completion of the year's energies. A solemn Te Deum closed the services. This season the parish possesses its own summer house at Northport Bay, Long Island. It is intended to provide for 20 persons each week, and about 200 in all. A large new dining hall for the children has been promised."

"The Church of St. Mary, the Virgin, the Rev. Thomas McK. Brown, rector, has cause to be proud of the statistics of this year's graduating class at the General Theological Seminary. All three honor men, and those to whom essays were assigned for the commencement exercises, were regular servers at this parish church. Of the six degrees of B.D. granted to the class, four recipients were regular servers at this church. Of the ten men who were first in their class standing, six were regular, and one an occasional server, at St. Mary's. Of the three prize men, one was a regular and the other an occasional server at this church. There will be three services daily during July and August, consisting of an early Eucharistic Celebration, with matins and vespers. An effort is making to raise additional funds for the fresh air work of the parish."

During the month of September an interesting funeral was held in the Church, which was thus reported in the New York Sun of the 11th.

**"CAPT. NEWELL'S FUNERAL.**

**"MARINES, BLUEJACKETS, AND OFFICERS OF  
THE NAVY ATTEND THE SERVICES.**

"Funeral services were held at the Episcopal Church of St. Mary the Virgin, in West Forty-sixth Street, yesterday morning for John Stark Newell, commander of the cruiser Detroit, who died on Sept. 3 in Seattle, Wash. The coffin, draped with the Stars and Stripes and bearing a single wreath of white roses sent by the officers and men of the Detroit, was carried from the hearse to the altar by bluejackets from the Katahdin. Officers followed as pall-bearers. Then came the widow and her brother, and an escort of two companies of marines from the receiving ship Vermont and from the Navy Yard, and 120 bluejackets from the Amphitrite and the Terror. The marines occupied the seats to the right of the centre aisle and the sailors sat to the left.

"All the men stacked their arms in the street in front of the church, leaving two marines and two sailors in charge of them. A detail from the drum and fife corps of the Navy Yard, in scarlet uniforms, sat in the rear seats in the church. The escort was under the command of Lieutenant-Commander Fred Singer of the Terror.

"The Rev. Thomas McKee Brown celebrated the requiem mass."

The Minutes of the first Meeting of the autumn, held the 17th October, bring the names of two famous Churches together in an interesting and somewhat curious connection: "On motion permission was granted Trinity Church corporation to close up space between the Rectory of said Church in 25th St. and the adjoining house owned by this corporation."

The business depression which has already been referred to as affecting St. Mary's at this time was forcibly brought home to the Trustees at the Meeting of the 23rd November, when the Treasurer reported that pledges to the amount of about \$1,200 had not been paid. He was authorized, for the first time as far as the records show, to send notices to those who were in arrears.

William H. Lane was ill at this time, and the Members of the Board, in requesting Fr. Brown to convey to him their sympathy, volunteered to hold meetings at his house if it would suit his convenience.



The Musical Art Society had requested permission to hold a musical service in the Church, but the Trustees declined to allow it to be used for this purpose. They further decided that the charge for the use of the Church, including the organ and sexton's services, should be "\$100 to all persons not members of the parish; and that no weddings be permitted after three P.M." These regulations were evidently made necessary by the increased notoriety attaching to the new Church.

"Fr. Brown reported that under date of Oct. 26th, 1896 Rev. Richard R. Upjohn had been received into the Diocese of New York." This seems to be a curious entry in view of the fact that Fr. Upjohn had been a curate at St. Mary's since the 17th December, 1894.

There appears to have been some difficulty in holding the Annual Meeting of 1896, which was called for the 14th and adjourned to the 22nd and again put off until the 26th, when it was finally held in the residence of Haley Fiske at 59 West 70th Street. William H. Lane, whose health had not improved, tendered his resignation which was not accepted, and he was reelected Vice President.

The Treasurer had recently made a trip to the West, in the course of which he had gone to Marshalltown, Iowa, where the Corporation owned property, and he was able to give a first-hand report of it. This action was characteristic of Fiske, and many similar reports were to be made by him in the days that were to come.

He made another report which is included here for the effect it will have on any householder of today—assuming that there are any left: that a new furnace had been put in the house at 248 West 45th Street at a cost of \$110. This was the old Mission House, to which Charles T. Cook had contributed generously as a memorial to his wife. Although it was not now used for its original purpose, he continued to pay the ground rent and taxes.

The Reverend Dr. Sill was at this time the tenant of 232 West 45th Street, and at this Meeting his request that clothes poles and lines be placed in the yard at a cost not to exceed \$12 was granted. Entries such as this one, of which there are many throughout the records, unconsciously furnish proof that in the service of the Church they love there is no such thing as a detail. That is, and always has been one source of St. Mary's strength. To all her children, young and old, men or women, her affairs are important and are to be conscientiously

attended to, whether they involve the erection of a church or of a clothes pole.

The Summer Home ended the season of 1896 with a balance, after paying all expenses, including those of sending out the children. The disposition of this balance was made the subject of a mysterious resolution, for it was ordered to "be put to the credit of the order". This probably means that the Sisters ran the Summer Home, and that the balance was to be credited to them.

The Treasurer reported that the last mortgage on the Church property, that covering 138 West 47th Street, had been paid. True, the money to accomplish this had had to be borrowed, but there was great satisfaction in the thought that the Church was free and clear. She has remained so to this day, and, please God, always will remain so.

The question of holding the property on Hull and Norwood Avenues, which had come to the Church as part of the Cooke legacy, came up for decision, and was laid before Geo. R. Read for his advice.

At this Meeting suitable notices of the services were ordered to be affixed to the outside of the Church and in the vestibule, and a contract was entered into to advertise the services in the Hotel Bulletins at a cost of \$15 a year.

## 1897

The January Meeting, which is usually held later than the second Monday to afford time for the closing of the books, took place on the 25th, and, beside the usual financial report for the past year, and the estimated appropriations for the current year, was concerned with several matters of interest.

The Reverend J. C. Sturgis, of 418 West 41st Street, had asked the consent of the Parish to move his mission chapel to 46th Street near Ninth Avenue, "with a view of establishing an independent parish". The Corporation gave its consent, and that mission chapel ultimately became St. Clement's Church.

The Catholic Club requested the use of the Church for Vespers on the 31st January, and of St. Joseph's Hall for a meeting on the 2nd February, and this was granted, and \$50 appropriated for expenses.

The curious request, quite different than either of the above, was made "to deposit the ashes of a cremated person somewhere in the Church". This was left to the decision of Fr. Brown.

At this time the first annual contract was made with George Jardine & Son to care for and tune the organ for \$225 a year.

Geo. R. Read reported the value of the lots of Norwood and Hull Avenues, and was authorized to sell them for the Corporation.

A letter from William H. Lane reiterated his desire to resign, and the Board acceded to his wishes "with great regret".

Fr. Staunton, Fr. Upjohn and Fr. Mason were reelected for the ensuing year, and were called "Curates" for the first time.

The estimated appropriations for the year 1897 amounted to \$22,700, of which amount \$4,750 was for music and \$500 for the Mission House.

At the Meeting of the 13th March, 1897, certain refinancing of "the corner property situated near Huntington and now used as the Summer Home" was approved, and it seems to be evident that the Trustees realized that the building or the location was not satisfactory, and were making preparations to dispose of it when a suitable time should come.

Some of the securities given by Mrs. Emily M. Noyes to pay for the Mortuary Chapel, had been sold as the work had been done, and a statement of the amount still unpaid was forwarded to Mrs. Noyes at her request.

An extremely brief item at the end of the Minutes of this Meeting is significant. Fr. Brown had been authorized, some months before, to look into the matter of the defective chimneys, and at this time rendered his report, accompanied by several estimates for the work considered necessary to be done. No action was taken on the report. This is the first record of any matter, big or little, with which the Rector was actually concerned, not being pushed to a prompt conclusion.

The New York Times, on Sunday the 4th April, published a Supplement devoted to the music of the prominent New York churches which was written by Thomas M. Prentice, conductor of St. Mary's choir, and brother of the famous Dr. Prentice. The article, which covers several pages, is profusely illustrated with photographs of organists and prominent members of the various choirs. The reference to St. Mary's is becomingly modest, and centres around the Soprano Soloist, Miss Ida W. Hubbell, whose picture shows an older lady than one would have expected. There is also a photograph of Dr. Prentice. We learn from this article that the vested chancel choir



was composed of twenty-five men and boys, and the gallery choir of thirty-five mixed voices; the other soloists, beside Miss Hubbell were Miss Karlina Schmidt, alto; T. A. Stoddart, tenor; and C. C. Vickery, bass. Miss Hubbell had formerly been the soprano of the famous quartet of Grace Church, which had but recently been displaced, with serious forebodings, by the boy choir. It is hard to think of Grace Church without its familiar choir of boys.

On the 14th April the Bishop was notified "that the last mortgage on the property had been paid and that the real estate of the corporation was free and clear of debt".

For some months the Board had not been at full strength, and to fill the vacancy caused by the resignation of William H. Lane, W. B. Fletcher was elected a Trustee.

The following, which looks very tame in plain type in comparison to its original form, where it is surrounded by a border of crosses and circles, appeared in the New York Journal for the 17th April. Strictly speaking it has nothing to do with the history of St. Mary's, but it is printed here not only because it is such good fun, but because it illustrates three of Fr. Brown's outstanding characteristics: his common-sense, his tact, and his humanness:

#### "DR. BROWN SEES NO HARM IN IT.

"Rev. Thomas McK. Brown, rector Church of St. Mary, the Virgin, in an interview.

"I have ridden the bicycle for seventeen years.

"I have never used a bicycle on Sunday nor ridden a horse for that matter for pleasure on the Lord's day. I do not, however, see any more sin in riding a bicycle on Sunday than on any other day of the week. If a young man or a young woman goes to church in the morning and then rides a wheel in the afternoon I do not see harm in it. I do not think the question of Sunday bicycle riding particularly affects churchgoers. I have not noticed that it has any effect on church attendance.

"I think bicycling a great deal better than going to the grog shops to spend leisure time. Men who indulge in liquor cannot ride. This is my observation. I never knew a family to have a bicycle skeleton in the closet, but I have known them to have a grog shop skeleton".

At the Meeting of the 10th May, an extra appropriation of \$50 was made for Whitsunday music. Nowadays that sum would only

add a harp, but in those days—how different they seem, though only thirty-four years ago!—it provided a substantial augmentation to the orchestra or choir, as the need of the Mass might be.

Two resolutions were adopted at this meeting which have a direct connection with today, and are worth transcribing.

“Resolved that the thanks of the Board of Trustees are hereby extended to Mr. John R. Downey for his promised gift of the Statue of St. George and the Dragon to ornament the front of the Church and the Board desires to convey to Mr. Downey its high appreciation of this second act of generosity on his part towards the ornamentation of the Church.”

The second resolution is as follows, and requires no comment:

“Resolved that the friends of the late James Burt, long time Trustee of this Corporation, have permission when they have raised the necessary subscription, to place a tablet in the front vestibule of the Church, on the west side of the main door, corresponding in style to the tablet erected to the memory of Miss Cooke, with an inscription thereon to be approved by the Rector.”

The New York Times in its issue of the 16th May, carried an article which is sufficiently interesting to preserve here in full. It was accompanied by the picture reproduced on another page, which shows the chancel of the old church, with T. M. Prentice standing between the two sides of the chancel choir, and Fr. Brown's son seated, with the cornet.

#### “A CELEBRATED CHOIR.

“The choir of the Church of St. Mary the Virgin was organized in 1870 and sang at the first service in the church on Dec. 8 of that year. It consisted of about twenty boys and six men. The English communion services were rendered at the high celebrations on Sundays, and the solo parts were taken by boys. Mr. William N. Webb, a student of the General Theological Seminary, since ordained a priest, was the organist, and Mr. William C. Rhodes, now of St. Stephen's, Providence, was the choirmaster. On the second Sunday, after Easter, April, 1871, Dr. George B. Prentice became organist, and has held the position ever since. Several radical changes were soon made. The choir was increased to about forty voices by the addition of more tenors and basses and several women, who were placed in the chancel back of the boys, while the soprano and alto solo work was given to women instead of boys. This innovation at the time when most churches were giving up their quartet choirs and putting in those of boys created quite an excitement in church

circles, but since then has been adopted by many of them, and even as late as last Wednesday week, in conservative 'Old Trinity,' at the grand celebration on that day, quite a number of women with veils on their heads could be seen among the boys in the chancel.

"At the time the character of the music at St. Mary's was changed, English adaptations of the celebrated masses made by Dr. Prentice were introduced in place of the Anglican communion services. The other radical change was the placing of a conductor with baton and stand in the chancel between the choirs, which also was seen at Trinity on Wednesday week during the singing of the solemn *Te Deum*. Mr. Thomas M. Prentice, a brother of the organist, was given this important position. Another custom inaugurated about this time at St. Mary's has been followed by a great many of the city churches, that of having special musical services on Sunday evenings at stated periods. On Passion Sunday evening, 1874, Rossini's '*Stabat Mater*' was rendered, and these recitals of passion music have been kept up ever since, Haydn's, Mme. de Grandval's, and Gordigiani's '*Stabat Mater*' having been given, as well as Verdi's '*Requiem*', Gounod's '*Gallia*', and Mercadante's '*Seven Last Words*'. The next innovation was the employment of string and brass instruments in the accompaniments, when on Christmas Day, 1874, Haydn's Imperial Mass was given entire by the choir, assisted by an orchestra of twenty pieces from the Philharmonic Society. A small permanent orchestra is now an established thing at St. Mary's.

"In the autumn of 1895 preparations were made for entering the new church, then almost completed, and the entire musical arrangements were changed. Two choirs were organized, one of twenty men and boys, for the chancel, and one of forty mixed voices, which, with the soloists and the orchestra, were to be placed in the gallery. These arrangements were all carried out, and brought to a successful termination in the magnificent opening services in the new church when the entire musical organization consisted of seventy-three persons.

"The choir of the Church of St. Mary the Virgin has attained its reputation by faithful and devoted labor on the part of its members, from the organist and choirmaster to the humblest member of the chorus. Its work has always received the encouragement and assistance of the rector, the Rev. T. McKee Brown, himself an accomplished musician, and of the Trustees of the parish. The annual upheaval on May 1 so common in many choirs is unknown at St. Mary's. It would almost appear as if death was the only factor which affected the personnel of this choir. In proof of this, in addition to Dr. Prentice and his brother, who have served the church for twenty-six and twenty-three years respectively, are found among the present members of the choir Miss Estelle M. Norton, who has been understudy for the soprano soloist and leader of the chorus for ten years; John E. Atkins, bass, who sang at the laying of the cornerstone of the original church, in 1869; Adolph Brumm, who joined the choir as a boy in 1874; Warren L. Salmon, whose connection with



## T H E S T O R Y O F S T . M A R Y ' S

the chorus dates from 1880, and Charles Watt, tenor, who has been a member for fifteen years. For twelve years St. Mary's congregation has listened to the delicate and artistic playing of G. G. Cleather on the kettledrums, and Mr. Brown, when a mere boy, began to lead the procession with his cornet, while for seven years F. R. Sparks has been concertmeister of the orchestra.

"In these days of changes such faithful service is exceptional and worthy of record. There is a feeling of good fellowship in the choir which appears to attract its members, and coupled with the high standard of the musical services, is a magnet from which the true musician turns with regret. St. Mary's Choir has been a school from which has developed many choirmasters, soloists, and chorus singers, now occupying conspicuous positions in churches in New York and other large cities. Probably no choir is better known throughout the country than St. Mary's.

"The musical library at St. Mary's is probably the largest of that of any church in the city. In it are masses by Beethoven, Haydn, Mozart, Schubert, Von Weber, Ambroise Thomas, Cimarosa, Gounod, Kalliwada, Guilmant, Silas, and others, all of the principal oratorios (numbers from which are generally used for offertory anthems) and vesper services by Mozart, Gounod, Donizetti, Mercadante, Bellini, and many others.

"Dr. Prentice was born in Norwich, Conn., and when a boy studied the organ under Turpin, a prominent organist who had come from England and settled in Eastern Connecticut. He entered the class of '70 of Trinity College, Hartford, and part of the time while there presided at the chapel organ. Later he accepted the position of organist of Christ Church, Norwich, made vacant by the death of his teacher, going down from Hartford on Saturday and returning on Monday.

"At the end of his college course, after a short vacation, he accepted his present position. He was given the degree of Doctor of Music by Racine College, Wis., in June, 1887. He was elected a member of the Board of Trustees of the church in 1896, a well deserved compliment to his devotion to the interests of the parish. Dr. Prentice has composed several masses, vesper services, and anthems which evidently please St. Mary's congregation, judging from the requests so often made to have them placed on the programmes. Dr. Prentice is also Musical Director of the school under the charge of the Sisters of St. Mary, in East Forty-sixth Street; one of the founders of the recently organized American Guild of Organists, and a charter member of the Clef Musical Club of this city.

"Mr. Thomas M. Prentice is the director of the mixed chorus in the gallery at the south end of St. Mary's. He was born in Norwich, Conn., and began his musical career as a chorister at Trinity Church, this city, some twenty-five years ago. From there he went, in 1874, to St. Mary's,

## T H E S T O R Y O F S T . M A R Y ' S

where for two years he filled the position of bass soloist. In 1876 he was appointed conductor of the choir, which position he has since filled. He was a familiar figure to the congregation which filled the old church in West Forty-fifth Street, occupying a position in the centre of the chancel between the choirs. Mr. Prentice is thoroughly conversant with the best in the field of church music and the extensive repertory of the choir is at his fingers' end. Some of the popular hymns sung at St. Mary's are the work of his pen. He was one of the organizers of the Musurgia Society, and was its Vice President for two years; one of the Executive Committee of the New York Chorus, directed by Theodore Thomas, and more recently an officer of the Metropolitan Musical Society.

"Miss Ida W. Hubbell, the soprano soloist, came to St. Mary's in 1893 from a twenty years' service in the same capacity at Grace Church.

"Miss Karlina Schmitt, contralto, enters on her fifth year at St. Mary's, having been before that second contralto at St. Bartholomew's.

"T. A. Stoddart, the tenor soloist, joined St. Mary's Choir in November, 1892, having held positions in the Church of the Ascension and St. Peter's. C. C. Vickery having sung in English choirs since he was sixteen years old, after a seven years' service at St. Ignatius's Church, joined St. Mary's Choir five years ago."

The example of the friends of Col. Burt was followed by the family of William Scott, and at the Meeting of the 14th June, the Trustees gave permission for the erection of the tablet, which now occupies the similar position on the opposite side of the entrance to the Church to that of Miss Cooke's. This seems to have been the location they had in mind for the tablet to Col. Burt, but assigned the place to the memorial to William Scott "in view of his eminent services in connection with the founding of the parish and the erection of the first church building."

As has been indicated before, the wording of this tablet, which is as follows, contains a curious error. "To the Glory of Almighty God. This Tablet is placed here in Loving Memory of William Scott. He was the First Layman who entered into the work of founding this Parish of Saint Mary the Virgin, and it was through his Liberality and Arduous Labors that the First Church Building was erected. He was also the First President of the Board of Trustees, and held the Office for twenty-one years, from A.D. 1868 until his death on Trinity Sunday, A.D. 1889. Rest eternal, grant unto him, O Lord, And let Light perpetual shine upon him. Amen."

As a matter of fact, the By-Laws of 1873 made Fr. Brown, and each succeeding Rector, President of the Board of Trustees, and created William Scott Vice President for life. Since his death, the office, like those of the Treasurer and the Secretary, has been filled each year by election at the Annual Meeting. It seems probable that the inscription on the tablet was prepared by someone whose knowledge of the facts was as vague as his use of capital letters was peculiar.

On the 7th of October there was a fashionable wedding in the Church, which attracted considerable attention for as silly a reason as can well be imagined: the ladies amongst the guests were directed to wear hats! As the ceremony was held in the evening, despite the regulation enacted about a year before, and hats did not form part of full dress, someone seems to have blamed the Church—as usual—for making an obnoxious regulation, and the papers took up the cudgels. Most of them seem, rather condescendingly, to approve the Church's stand, but we need not repeat all the arguments—conceive of arguing about such a point at all! The following article from the New York Commercial Advertiser of the 6th October will give a general idea of the matter.

"The marriage of Miss Anna Maria Atkins, daughter of Mr. and Mrs. John Edwin Atkins, to Col. Goodman James Greene, Assistant Inspector-General N.G.S.N.Y., in the Church of St. Mary the Virgin, is to have some original features. It is exceptional for a militiaman to be married with military honors. The weddings of members of the regular army always have military characteristics, but members of the State Guard are married customarily as other citizens are. Col. Henry Chauncey, Jr. of the Eighth Regiment will be best man. Majors Antime W. La Rose and Frederick Ross Lee, Assistant Inspectors-General, N.G.S.N.Y.; Capt. George A. Wingate, Adjutant Twenty-third Regiment; Lieut. William De W. Dimock, First Naval Battalion; Lieut. Clarence Strevell, Tenth Battalion, and Lieut. Gilford Hurry, Squadron A, will be ushers. These gentlemen will appear in full uniform. A number of military men from different parts of the State will be present at the ceremony. The feminine wedding guests found these words printed on their cards to the church: 'It is a rule of this church that women must wear their bonnets'. A bonnet is scarcely the accompaniment of full evening dress, but as the rule of the church is 'must', the women find no means of getting away from wearing hats with décollete dresses. The sexton is said to have received orders to see that this rule is observed and not to tolerate such a subterfuge as a lace headdress. The women among the guests at the wedding to-night will therefore feel compelled to appear in semi-evening dress or else remain away from the church and appear only at the reception."



During the summer The Church Economist published the following, which was probably instigated if not actually written by the Rector.

"LITTLE THINGS THAT COUNT.

"The parish paper of the Church of St. Mary the Virgin, The Arrow, contains one interesting and rather novel feature—a list of 'suggestions for gifts.' Among them we observe two items of \$500 each for confessionals. An \$800 chapel organ is wanted, and donations of \$100 each for carving capitals of three columns, \$6,200 for Calvary, tympanum, and two statues."

This little notice bore such good fruit that at the first meeting in the autumn, 11th October, 1897, Fr. Brown was able to report "that two of the remaining pillars had been taken as memorials, one in memory of Mrs. Beverly Chew and the other in memory of Father Brown's father and mother."

But all the announcements made at this Meeting were not of so satisfactory a nature. "The Treasurer reported that he had increased the loan to the Corporation \$2,000, and urged the necessity of in some way increasing the collections for the rest of the current year."

It will be noted that the effort was to be made to increase the collections, not the pledges. The Trustees of thirty years ago appear to have realized that St. Mary's is largely a church of the strangers, and that these strangers or transients should be asked to help support the Church to a greater extent than they did, or do now.

It is also probable that Fiske had been instituting comparisons, and had discovered that the collections were falling off. This may have been due to the fact that the novelty of the new church was waning, or perhaps to the preliminary rumors of impending War with Spain. Whatever the reason, the receipts were dwindling, and the financial situation was again causing anxiety.

The Treasurer could not be present at the Meeting of the 8th November, 1897, but, according to his invariable practise under such circumstances, he sent his report accompanied by a letter. In the latter he announced the resignation of Jenks "as Assistant Treasurer and the appointment of Mr. Howard I. Dohrman in his place." This is the first name we have encountered of a person who remains to this day an official servant of St. Mary's. That circumstance compels a restraint which is not obligatory in the cases of men who have gone over to the Great Majority, and imposes a reticence which is somewhat irksome;

but it may be said here, without overstepping the bounds of delicacy or discretion, that the loyal, devoted, and unbroken service of thirty-four years, has given the present Treasurer such a knowledge of the financial affairs of St. Mary's as no one else can even approach. What those years of faithful service have given to St. Mary's it would perhaps be as well to leave unsaid.

At the same Meeting the Rector reported that W. B. Fletcher had taken one of the remaining pillars in memory of his wife. It was evidently felt that the erection of separate tablets was making these memorials in the Church too numerous, and the following Resolution was therefore adopted: "That a brass tablet be prepared to contain the names of those contributing to the carving of the pillars, or in whose memory money was contributed, and that no separate memorial of such contribution be hereafter permitted."

At the Annual Meeting, 13th December, William B. Fletcher was elected Vice President in place of Wm. H. Lane, who had resigned on account of ill health. As they had been for many years past and were to be for many years to come, Beverly Chew and Haley Fiske were reelected Secretary and Treasurer respectively.

## 1898

The first Meeting of 1898, held the 22nd January, was opened by the announcement that Wm. B. Fletcher had presented to the Corporation two paintings, one The Annunciation and the other The Restoration of Sight to Bartimeus, which were accepted with thanks.

In some way which now seems impossible to understand real property to the value of \$1,000 in Washington, New Jersey, which belonged to Miss Cooke, was omitted from her estate, and the fact of her ownership came to light accidentally at this time. The necessary steps were taken, and title to it was vested in the Corporation upon payment of back taxes.

The Tammany Hall Organization of the 27th Assembly District presented a check for \$50, which was finally "placed in the hands of the Rector to be used in the charities of the Parish." The majority victory in this vote is the first formal division of the Board recorded in the Minutes.

It was proposed to place the windows given to the old church by

the Cottier family in St. Elizabeth's Hall, as the present St. Joseph's Chapel was then called, but action was deferred until the Rector had had an opportunity to consult with Mrs. Cottier.

Delay in such a matter was usual enough, but there is something ominous in the postponement of consideration of the estimates for the current year. Such a thing had never been done before, and in reading the Minutes of the routine business of this Meeting, the thought cannot be avoided that other and far weightier matters were struggling to the surface and had very nearly reached it.

It was in fact the lull before the storm. At the adjourned Meeting, a week later, the 29th January, 1898, the storm broke, and the harmony that had existed within the Board of Trustees for so many years was destroyed. As we look at it now, the cause seems pitifully inadequate, and the course of both sides unnecessarily harsh and unyielding.

Reduced to the smallest compass, for this is one of the two episodes in the story of St. Mary's upon which it is not pleasant to dwell, the division arose on the question of reducing the salaries of the Rector, the Curates, and the Organist. The Church had ended the past year with a deficit, and the Treasurer feared the same outcome of the current year. To meet this condition he proposed a reduction of 5% in the salaries of the Clergy and Organist, with the proviso that the amount thus withheld would be paid as soon as the financial position of the Corporation warranted.

Fr. Brown contended that as the Rector his salary could not be reduced without his consent, and he would not consent. The matter was laid before S. P. Nash as counsel for the Church, and the Meeting was adjourned for two days to await his reply.

It is extremely difficult now to appreciate the position taken either by the Trustees or the Rector. The 5% reduction in Fr. Brown's salary would have enriched the Corporation by \$300, and how the Treasurer can have brought himself to believe that it was necessary to save such a sum, in the face of the financial difficulties that had been overcome in the past, when the Church had no securities and little credit, is well nigh inconceivable.

On the other hand it is hard to understand how Fr. Brown, with his great common sense and tact, can have attempted to stand upon such a flimsy technicality. The salary of the Rector of an Episcopal Church cannot be reduced, without his consent, below the amount named in



his call; but Fr. Brown had never been called, and no salary had ever been fixed. For years he got none, then \$2,100, and from that to the \$6,000 he had been receiving for a number of years. He must have known better than anyone else that the usual process by which a rector comes to a parish had been reversed in his case: the parish had not called him, but he had, so to speak, called the parish into being about himself.

Nash's opinion was read at the Meeting of the 31st January, and it failed to sustain the Rector's contention; whereupon the appropriations presented by the Treasurer for the ensuing year were approved. The total amounted to \$22,080. The total appropriations for the previous year, 1897, had been \$22,700. Thus an apparent saving of \$620 had been effected. This munificent sum was to be saved at the cost of severing those ties of intimacy and love which had existed between Fr. Brown and the Trustees since the foundation of the Church. Had prosperity spoiled them, or why were these men, all of them, unable to see then the pitiful meanness of the cause of division between them? It was the last January Meeting over which Fr. Brown was to be allowed by the Great Father of us all to preside. When the next came around, and the chair stood empty at the head of the table, were the Trustees proud of their business caution—which was unquestionably well within their legal rights—or were other feelings uppermost in their minds and hearts?

There is only one entry in the Minutes of the Regular Meeting held the 21st February, which claims attention. Practically the whole meeting was devoted to ratifying the acts of the Treasurer in having made certain financial rearrangements of the investments. But there is one item that is grimly ludicrous: the Treasurer presented Nash's bill for the opinion he had rendered, and it was ordered paid. For stating his opinion that the Trustees were within their rights in reducing Fr. Brown's salary, Nash charged \$100. It is improbable that the Trustees were able at that time to fully appreciate the saturnine smile which this record calls up now. They paid \$100 to learn that they had the right to deduct \$300 from the Founder's salary in the thirtieth year of his magnificent labors.

The next Meeting convened to hear three reports, all from the Treasurer: his monthly financial report; his report of the presence of water in the cellars of the Church and Mission House; and his report of a proposed lease of the Corporation's property in Marshalltown, Iowa.

The first was accepted, and the second and third entrusted to him "with power."

At the April Meeting the financial report for the first three months of 1898 was exhibited, and showed, by one of those ironies of fate of which most men have had some experience, that the collections and envelopes for the period had increased \$300. The proposed reduction in Fr. Brown's salary would have been made up in the first three months of the year, but for the golden opinion of S. P. Nash. But it was too late. The reduction had been proposed, and it was the proposition that hurt. The temper of this Board, under its directing influence, seems to have been very different from that of its predecessors. Business caution and sound business principles had taken the place of faith; and trust in the Endowment Fund had apparently, for the time, displaced trust in Him for Whose honor and glory the Church existed.

At the Meeting of the 9th May the Rector reported the need of a shower bath for the boys, and this was ordered to be installed in the lavatory of the gymnasium. He also called attention to the doors back of the Chancel, which had been hung upon hinges, and he was authorized to have them changed to sliding-doors.

A curious discovery was announced at this Meeting. To make the matter clear now, it should be said that Sara L. Cooke inherited some of the property she left to St. Mary's from Lyman Cooke, and some from her sister, Mary Cooke. The latter she had not held long at the time of her death. It consisted, in part, of \$70,000 Texas Central First Mortgage Bonds, which Sara L. Cooke had deposited, shortly before her death, with the Farmers Loan and Trust Company, under a reorganization scheme. In some way the Certificate of Deposit did not come to light at the time of the settlement of Miss Cooke's estate, and no mention was made of it in the schedule of her assets.

Some years had now gone by and the Farmers Loan and Trust Company still held the permanent securities, which had been issued and should long since have been claimed. They made enquiry of the Treasurer, but got no enlightenment, as no securities or evidence of securities of the Texas Central had come to him. But the newly elected Assistant Treasurer remembered that two trunks of papers connected with the Estate, and supposed to be of no value, had been sent to the Church to be stored. He was told that the papers had been examined and were of so little consequence that they would have been destroyed but for

being in trunks and there being plenty of room for them in the vast cellar of the Church.

Nevertheless he went there and examined them (he was then, as now, a firm believer in the axiom, "If you want a thing done, send someone; if you want it done right, go yourself"). The trunks had suffered from the water that had got into the cellar, and large blocks of the contents were so matted together that identification was very difficult; but he persisted in his search, and well down in the second trunk came to the Certificate of Deposit, which called for the delivery of 350 shares of the Preferred Stock of the Texas Central and 700 shares of the Common. It had been part of the Estate of Sara L. Cooke, and, after some delay, came to her residuary legatee, the Church.

At this time, the Summer Home was almost exclusively under the jurisdiction of the Sisters, who were having considerable difficulty about maintaining a disputed right of way. They applied to the Trustees who "authorized the Treasurer to advance such sums as may be necessary, at the request of the Guardians of the Order of the Visitation, to maintain and secure the right of way to the property of the Summer Home on Long Island."

The New York Times applied for permission to photograph the Chancel of the Church, which was granted "provided the negatives be returned to us."

In contrast to some recent summers, this one was uneventful, and the Trustees did not have to meet again until the 15th October, at which time Fr. Brown reported that the shower bath which had been authorized in May had not yet been installed.

He had a far more important announcement to make, however, in the news of the resignation of Fr. Staunton, who had left the Parish on the 1st October. It seems fitting that the Resolution adopted by the Board be transcribed here: "Resolved that this board accepts with deep regret the resignation of the Rev. John A. Staunton, Jr. as one of the Curates of this parish. That his work in the Parish has been so fruitful of good results and his ministrations so faithfully performed that this board feels that his departure is a serious loss. That this board extends to Father Staunton the cordial wishes of this Parish for his success in his new field of labor."



The Reverend Guy L. Wallis was appointed by the Rector, and the appointment was confirmed.

The Meeting of the 14th November was almost entirely given up to reports from the Treasurer on financial matters. \$5,000 had been paid on the Marshalltown mortgage, and this was used to repay a loan from the Metropolitan Trust Company, which transaction, in turn, released \$21,000 Chicago Rock Island and Pacific 4% Bonds that had been put up as collateral. On the advice of Wm. A. Read of Vermilye and Company, brother of Geo. R. Read, these had been sold for \$22,083.75, and the Treasurer had completed the monetary merry-go-round by buying a \$20,000 mortgage from the Metropolitan Life Insurance Company. What disposition was made of the \$2,083.75 is not a matter of record. The only excuse for introducing this not very exciting report is that it is typical of a great many that occur in the Minutes. For the purpose of this history, however, one is probably enough, and an unusually simple one has been chosen.

Fr. Brown managed to get the floor long enough to report that the Cottier family, after looking favorably upon the project, had declined to put the windows from the old church in St. Elizabeth's Hall.

The Annual Meeting of the 12th December, 1898, was destined to be the last of which we shall read the familiar "with the Rev. Fr. Brown in the chair." As had been the case at every Meeting held this year, all the Trustees were present except Dr. Edward H. Clarke who had not been able to attend for some years. The Treasurer had much to report about the finances, and announced that he had placed insurance in the amount of \$11,500 on the organs, \$15,000 on the furniture, ornaments and vestments, and \$230,000 on the buildings, including the Altars.

In the latter part of the Meeting, when he got the opportunity, the Rector nominated as Curates for the forthcoming year Fr. Mason, Fr. Upjohn and Fr. Wallis, who were duly confirmed.

The last entry in the Minutes of this Meeting is this: "Fr. Brown reported that another pillar had been taken as a memorial." No doubt when Beverly Chew wrote that he regarded it as a very commonplace record indeed. But it is unique. Never again would Fr. Brown make a report to that or to any other earthly board.

A very great deal might be written and quoted about the death

of Fr. Brown. All the New York and most of the out-of-town newspapers carried long accounts of it, but it seems more appropriate to quote only from "The Arrow—St. Mary's Parish Paper," founded and fostered, like all the rest of the Parish life, by the great founder.

### "SICKNESS AND DEATH.

"FROM THE ARROW—ST. MARY'S PARISH PAPER.

"At a little after three o'clock on Monday morning, December 19th, the soul of Thomas McKee Brown, our late much-beloved Rector, passed away into the land of spirits, and for him 'the busy world is hushed and the fever of life is over, and his work is done'. May the good Lord grant him a holy rest and peace! On Sunday, the 11th, he was suffering from a severe cold, but in spite of it he sang the High Mass and made a vigorous appeal to the congregation for their support in the several works of the Parish. It was the twenty-eighth anniversary of the Parish which he had founded, and for which he had so nobly and unremittingly toiled. After the service he found the strain and effort had been too great, and Vespers was sung without his presence. On Monday and Tuesday he ventured out, the weather at the time being wintry and dangerous. On Tuesday evening, at the annual meeting of the Men's Club, he made a most earnest address, commending the members for their faithfulness, and urging them to remain constant to the Cause of the Woman and Child, whose banner they had so lately unfurled. After the dispersion of the guests, he remained till a late hour in conversation with one of the members of the Club in a room which was gradually growing colder, and when a feeling of chilliness crept over him he took leave of his parishioner and returned to the Rectory. From that time it was plain that he was a victim of pneumonia, and during the next two days he suffered much from the pains of pleurisy. On Saturday morning the doctors recognized the severity of the case, and they resorted to the use of oxygen. The Rector, realizing his condition, said that he wished to make his final preparation, and sent for one of his curates, who heard his confession and administered Extreme Unction. During the rest of the day he seemed to be resting much more easily, and remarked that he hoped that God would take away his pain when he received his Communion on the following morning. The night was passed fairly comfortably, but on Sunday morning the danger became more apparent, and after the Children's Mass the Celebrant carried the Blessed Sacrament to the dying priest. Sunday was an anxious day for all. The congregation was informed that a crisis was at hand, and the music of the Mass was sung without the organ for fear of disturbing the patient. After Vespers a watch was established, and parishioners offered continual prayer that God might stay His Hand and save the Rector's life. When

the end did come it came with a mighty shock—few could believe that the strong and tender Father had been taken from them. The news, as it spread from mouth to mouth, for it was too late for the morning papers, seemed to stun the hearers. They began to arrive soon after, to find Requiem Masses said at every altar.”

This simple record makes one thing abundantly clear: that it was by the power of love that Fr. Brown drew and held people to him. When one first begins to study his life and his career one wonders wherein his power lay. He was not a great preacher, nor a remarkable organizer, nor was he much concerned in cultivating the friendship of the rich nor in raising large sums of money. In these departments, the conventional aspirations of the successful rector, he was not outstanding; and yet he accomplished what probably no other man so circumstanced has ever done. Beginning as a young man, with small command of money, and no prominent backing, he created out of nothing a parish that within thirty years had become the acknowledged leader of the Catholic Movement in this country and one of the best-known Catholic churches in the world. Much has been said about his attractive personality, but as an explanation of his power and his achievements that is wholly inadequate. An attractive personality may draw people temporarily, but it will not hold them. There must be something else, something far deeper and more enduring.

With Fr. Brown it was love; the love that he had for others, flowed back, as it always does and always will, to him. His attractive personality and his fine physique may have attracted people to him but it was love that held them.

This little account shows that clearly. The tone of anxiety is for a loved one; the watch established by the parishioners was spontaneous, and sprang from their deep love of him who had so long been their “strong and tender Father.”

All the Trustees, except Dr. Clarke, assembled in a Special Meeting on the day of Fr. Brown's death, the 19th December, 1898. The Minutes of this Meeting are badly written, short and staccato, and seem almost breathless. Reading them, one can imagine even more clearly than before, the shock that had come to these men who had met with Fr. Brown in the chair just seven days before and had discussed financial matters. How paltry it all must have seemed now; especially the rift over the \$300.



## T H E   S T O R Y   O F   S T .   M A R Y ' S

The first Resolution was to accept the invitation of the family to act as pallbearers. Then arrangements were made to draft suitable resolutions; and then a request was framed to the family, asking that the body "be placed before the High Altar all of Wednesday and until after the funeral on Thursday." The Reverend Dr. J. J. McCook was to be asked to preach a memorial sermon on Sunday, the 15th January. And lastly the Treasurer was directed to send to Mrs. Brown the Rector's salary for the month, "and also to pay all the funeral expenses," as well as those of the two doctors and the nurse.

On the following day all the Trustees except Dr. Clarke met again, to consider the affairs of the parish. "It was agreed to have the direction of the spiritual affairs of the parish for the time being in the joint care of Frs. Upjohn and Wallis, without priority or superiority. Fr. Upjohn was present and expressed himself as pleased with the arrangement."

Further preparations for the funeral were discussed and the following clergymen were invited to preach during the Sundays in January: The Reverend Thomas Richey, D.D., The Reverend Therdon Riley, D.D., The Reverend J. J. McCook, D.D., The Reverend George M. Christian, D.D. and the Reverend Arthur Ritchie.

The funeral was held on Thursday, the 22nd December, 1898. Again it would be easy to quote the long newspaper accounts but again it seems more appropriate to use the simple account prepared for the parishioners.

### "FUNERAL SERVICES.

"On St. Thomas's Day, at twelve o'clock, the body of Father Brown was laid in a coffin of polished wood and brass and carried into the church, where it was placed in the nave before the High Altar. The bier was, of course, surrounded by the six mortuary lights, three on each side, and a table at the head held a crucifix and the dead priest's biretta. Flowers were placed from time to time by the faithful around the coffin. The body was clothed in purple eucharistic vestments; the hands held a chalice. From the time the body was placed in the church constant watch was kept by members of the Men's Guild, who recited the Psalter, their place being taken at six o'clock on the morning of the funeral by the parish Sisters of the Order of the Visitation. Large numbers of people of all ages and conditions passed into the church and joined in the devotions by day and by night. The pulpit and the rector's stall and confessional were draped in black.

"At seven o'clock on Thursday the coffin was closed and covered with the pall and carried within the choir. The first requiem was then said. The funeral was at eleven o'clock. The city and harbor were covered with one of the densest fogs known for years, which interfered seriously with travel by rail and by boat. Nevertheless, the large church and all the chapels were crowded with people and many were unable to gain admittance. The crucifer was followed by the acolytes, the men and boys of the choir, the pall-bearers, the Reverend Arthur Ritchie, rector of the Church of St. Ignatius, the trustees, the clergy; and at the end of the procession, Bishop Potter, attended by his chaplain, the Rev. P. A. H. Brown, and his deacons of honor, the Rev. Father Mason, senior curate of the parish, and the Rev. Doctor Batterson. The gallery choir sang Beethoven's *De Profundis* as the procession entered.

"The pall-bearers, nearly all of whom were present, were the following: the Revs. Arthur Ritchie, Arthur Mason, O. S. Prescott, Dr. G. McClellan Fiske, John S. Miller, Samuel F. Hotchkin, Dr. Thomas Richey, Dr. H. G. Batterson, P. A. H. Brown, Dr. Morgan Dix, Dr. John W. Brown, John H. Knowles, Jr., Dr. T. M. Riley, F. W. Braithwaite, Robert Ritchie, Daniel I. Odell, A. L. Wood, George C. Betts, and Dr. A. G. Mortimer.

Many clergy were in the nave among the congregation; the following were in the procession and took seats in the choir: Revs. John Keller, J. J. McCook, E. D. Copper, D.D., Canon Bryan, G. H. Sharpley, F. A. Sanborn, F. E. Mortimer, J. Malcolm Smith, James G. Cameron, Bishop Faulkner, C. W. De Lyon Nichols, P. C. Pyle, Wm. E. Johnson, J. B. Sill, E. G. Clifton, George Wm. Lincoln, Charles H. Kidder, Thomas P. Hughes, D.D., Clayton Eddy, E. L. Jenner, Augustine Elmendorf, E. B. Young, G. E. Magill, J. G. Ewens, George W. Eccles, Daniel F. Warren, D.D., H. H. Oberly, Newland Maynard, D.D., J. T. Matthews, C. L. Biggs, Charles E. Freeman, F. E. Bissell, R. B. Post, Wm. S. Boardman, H. M. Barbour, J. N. Steele, Mus. D., Alban Richey, J. T. Patey, D.D., J. W. Hill, Wm. M. Picksley, Edward Heim, R. M. Berkeley, John Williams, Charles H. Mead, W. W. Bellinger, W. H. Weeks, A. Alexander, James H. Smith, Charles Wm. Turner, James H. McCandless, E. B. Nash, A. G. Wilson, E. R. Armstrong, H. O. Ladd, Charles L. Steel, Charles P. Armstrong, R. D. Pope, G. W. McMullin, Isaac Maguire, F. M. Clendenin, D. D., Wm. F. Lewis, F. W. Davis, R. C. Hall, D.D., L.N. Booth, H. D. Jones, H. C. Bishop, Wm. H. Barnes, Floyd E. West, R. M. Kemp, T. J. Crosby, George C. Houghton, D.D., Parker Morgan, D.D., Fr. Sargent, O.H.C., Fr. Huntington, O.H.C., Fr. Langmore, S.S.J.E., and Brother Gilbert, Superior O.B.N.

"The Burial Office was said by the Reverend Arthur Ritchie, of St. Ignatius Church; the Psalm, 'Lord, Thou Hast Been Our Refuge,' being sung antiphonally by the chancel and gallery choirs.

# T H E   S T O R Y   O F   S T .   M A R Y ' S

"The following is a list of those who assisted at the service:

"The Celebrant: Rev. E. A. Larrabee, of the Church of the Ascension, Chicago.

"Deacon: Rev. J. A. Staunton, Jr., of St. James's, Cleveland, Ohio, formerly a curate of the parish.

"Sub-Deacon: Rev. G. L. Wallis, of the Parish.

"Master of Ceremonies: Rev. R. R. Upjohn, a curate of the parish, assisted by H. C. Staunton.

"Servers: H. K. Trask and H. D. Storer.

"Crucifers: Frank Black and DeForrest Bostwick.

"Vergers: George Heckroth and Herbert Mitchell.

"Thurifer: Charles Bostwick.

"Navicularius: E. S. Gorham, Jr.

"Bishop Potter sang the Absolution in the Mass from his throne at the right of the altar, and also gave the Benediction at the close. The music was under the direction of Dr. George B. Prentice, the organist of the church, and was sung by the choirs of the church in the West Gallery and chancel, reinforced by former members, both singers and instrumentalists. The music of the Mass was as follows:

"Introit—Requiem AEternam .....	Wilcox
"Kyrie Eleison (a capella) .....	Prentice
"Sequence—Dies Irae .....	Dykes
"Offertory Anthem—'Blest are the Departed' .....	Spohr
"Sanctus .....	Wilcox
"Agnus Dei .....	Wilcox
"Hymn—'O Saving Victim' .....	Ugnow
"Hymn—'Days and Moments Quickly Flying' .....	Dykes

"After the Mass came the Absolution of the Dead, sung by Father Larrabee. At the close of the service the college fraternity of which Father Brown was a member, the Delta Psi, marched in a body past the bier and deposited bits of evergreen upon the coffin, this being a part of the funeral ceremonies of the fraternity. The Funeral March of Beethoven was played as the procession of priests left the chancel.

"The burial was in Greenwood Cemetery, and the office at the grave was said by the Rev. Professor McCook of Trinity College."

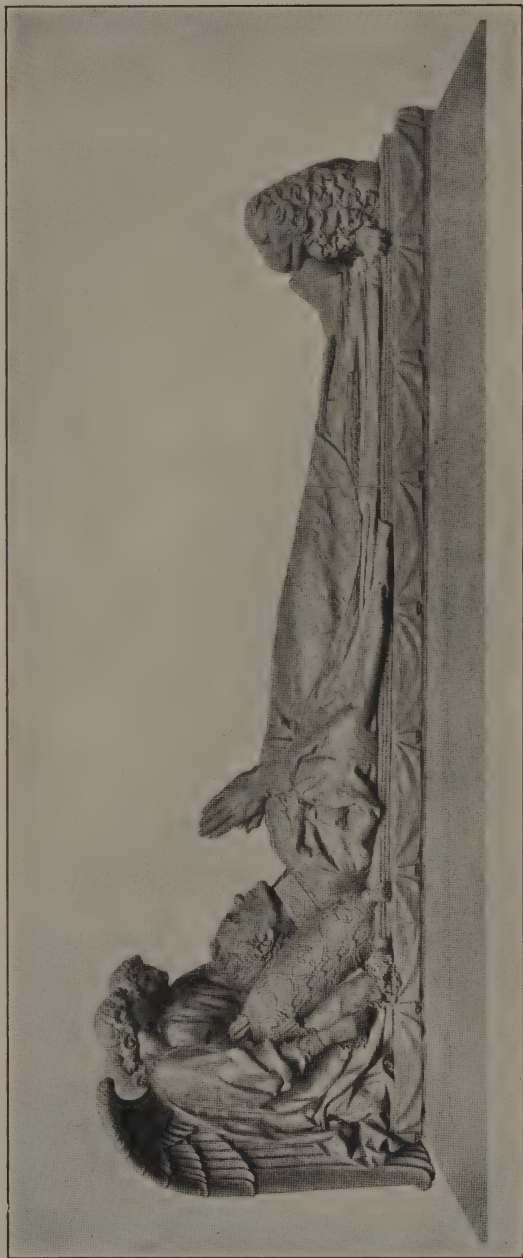
Christmas fell on Sunday, and the pulpit at High Mass that day was filled by The Right Reverend Henry Codman Potter, D.D., Bishop of New York.

The Trustees had to convene again on the 29th, when the resignation of Fr. Upjohn was laid before them. No reason is given for this





INTERIOR OF THE CHURCH ABOUT 1895.



ALTAR TOMB MEMORIAL OF FATHER BROWN.

action, but there must have been a weighty one, as he had been present at the Meeting of the 20th, and had then accepted a responsible share in the work and direction of the Parish, which he now resigned, and specified that his resignation was to take effect on the 31st December. It was accepted, and the Trustees thereupon passed one of the resolutions in which their sense of responsibility and the Secretary's love of Elizabethan literature are curiously blended: "It was moved and seconded that the spiritualities of the parish be placed in the hands of Rev. Guy L. Wallis with the understanding that the services and other matters of detail in the parish shall go on as under the late Rector, without change."

Fr. Starr was nominated to assist temporarily, and being agreeable to Fr. Wallis, was confirmed.

The matter of calling a rector was discussed, and the Trustees gave favorable consideration to the names of the Reverend George M'Clellan Fiske, D.D., of Providence, Rhode Island, and the Reverend W. B. Frisby, of the Church of the Advent, Boston. Dr. Fiske, who was not related either to the Treasurer of St. Mary's or the Bishop of that name, was probably the most prominent Catholic rector in New England, and it was almost inevitable that his name should have come up for consideration.

It is pleasant to learn from the records of this Meeting that the expenses incurred by Fr. Larrabee and Fr. Staunton in coming to Fr. Brown's funeral were borne by the Corporation.

The Reverend J. J. McCook acted as a kind of adviser to the Parish during these trying days and in the course of his correspondence with the two leading Trustees asked them to set down their estimates of the late Rector. As the letters they write him in reply to this request give probably the soundest appraisals of Fr. Brown extant, it seems fitting to include them here.

"From Mr. Beverly Chew, of the Trustees.

37 Wall Street, New York,  
January 4, 1899.

"My dear Professor McCook:

"Mr. Fiske tells me that you would like me to state what, in my opinion, were Father Brown's most pronounced characteristics and the chief elements of his power and success.



## T H E   S T O R Y   O F   S T .   M A R Y ' S

"In my own case, and I know in that of my late wife, we were drawn to St. Mary's not so much by its music and ritual as by the strong personality of Father Brown. After once knowing him and feeling the influence of his attractive nature, everything in the way of high ritual seemed easy and natural. I am quite convinced that it was his strong personality that was the first cause of so many being drawn within the influence of the Church. In very many cases he made his first visits to people, whom he slightly knew, when they were in trouble. He was particularly sympathetic, and never failed at such times to make warm friends of those who were before mere acquaintances.

"He had an immense capacity and ability for continued work which was another element of his success. He never spared himself; was always ready to assist anyone in trouble, or to perform whatever duties of his priestly office he might be asked to do, and that in many cases by people who had no claim whatever upon his time or attention. In this way his work as a priest extended far beyond his Parish. This was true in the early days of St. Mary's, and was much more so as the years went on.

"Again, he had faith in his work and never for a moment considered it was possible that it could fail. This was so even when the affairs of the Parish were really in a critical condition. This great faith seems at the last to have enabled him to overcome all the hard feelings and suspicions with which he and his work were regarded by many.

"I regret that in the hurry and excitement of these times, and the dazed condition which the calamity of dear Father Brown's death has brought upon us, I can do no more than give you a feeble expression of some of the thoughts that must come to one who knew Father Brown and had been so long associated with him. I feel that his death is a great loss to the Church at large, as well as to his own people.

"With kind regards, believe me,

"Faithfully yours,

"BEVERLY CHEW.

"To Rev. J. J. McCook."

"From Mr. Fiske, of the Trustees.

"New York, January 3, 1899.

"The Rev. J. J. McCook, Trinity College, Hartford, Conn.

"My dear Professor McCook: If I were asked to state the chief admirable characteristics of the late Father Brown, I would enumerate three:

"First: Courage, moral and physical. It seems easy now to carry on church work upon the lines which he laid down; but you know it was a very different story twenty-eight years ago. Opposition had no

effect upon him. I think his was, in fact, a character which opposition simply made more determined. A more insidious weapon against many men than mere opposition is ridicule. This had absolutely no effect upon him. I think a good deal of fun was formerly made of the ritualistic clergy. I do not think it ever swerved him a hair's breadth from the line which he laid down for himself. This element of courage made him naturally a leader; and I think he was easily a foremost leader in matters of ritual, and that he made St. Mary's the standard church in such matters among the Catholic party. And he was progressive. Years are apt to make a man more conservative, and he is apt to grow timid at the advances of the younger generation. This was not true of Father Brown, who became more advanced in matters of ritual the older he grew.

"Second: Tact. He never got into any controversy with the diocesan authorities. He accepted suggestions from Bishop Horatio Potter, which did not involve any sacrifice of principles, but which saved the Bishop from criticism at a time of turmoil. In dealing with his flock and with his people this same quality of tact was displayed; so that I think he was one of the most popular men, among the people and the clergy and the public, in the diocese of New York.

"Third: A magnetic personality. When he chose to exert himself, he was simply irresistible with either men or women. Many people loved him who did not agree with him, and even opposed him. As you know, this is a peculiar quality which cannot be analyzed, but is given to some men by nature; and I do not think, if not so given, it is ever acquired. Father Brown had it in high degree, and in many ways he cultivated it. One of the lines in which he used this quality most was his pastoral relations, especially with people who were in trouble or affliction. I never knew a man who was so successful in dealing with such people and who endeared himself so much by his words and manner and that nameless sympathetic quality which often does not need words to express itself. It made him with many people almost an idol.

"I have sent your letter to Mr. Chew, without comment, and write this without his seeing it.

"Very truly yours,

"HALEY FISKE."

Numerous Resolutions on the death of Fr. Brown were adopted about this time by organizations within and outside the Parish, and they throw much light on his remarkable ability to get on with various sorts of people, some of whom were widely separated from him in religious beliefs. All are well-worth reading, but a few will have to suffice.

# T H E S T O R Y O F S T . M A R Y ' S

## "ACTION OF THE CORPORATION.

"Whereas, Since the last regular meeting of the Board of Trustees of the Society of the Free Church of St. Mary the Virgin, it has pleased Almighty God to take from us the Rev. Thomas McKee Brown, the President of this Board, the Trustees, on motion, unanimously carried, now record the following minute expressive of their deep sense of the loss that has come upon them:

"Father Brown was the organizer of this corporation and the Founder of the Parish. For nearly thirty years he was a member of this Board, fulfilling his duties with a faithfulness only equalled by his untiring devotion to the spiritual welfare of the Parish. As a priest he was always firm and fearless in the Catholic faith, loyal to the Church, and at peace with his Bishop. Strong in his conviction that Catholic doctrines and principles were the natural heritage of our Church, it was his life work to inculcate and to exemplify them by means of services and ritual, which, whether ornate or plain, were always dignified and inspiring. Though full of zeal, he was never a zealot. By moderation and tact he accomplished his work without sacrificing his principle or receding from his position. This work remains as an everlasting memorial to a life well spent. His personality was felt by all with whom he came in contact. Firm, yet tender, his nature was responsive and sympathetic. A loving and devoted friend to the poor and afflicted, he was ever ready to minister to their wants, sparing neither his time nor strength, but with a cheerfulness that was unusual, brightened the gloom of sorrow and trouble.

"He departed this life on the nineteenth day of December, in the year of our Lord one thousand eight hundred and ninety-eight.

"Grant him, O Lord, eternal rest,  
And may light perpetual shine upon him. Amen."

## "ST. MARY'S GUILD.

"Inasmuch as it has pleased Almighty God in His wisdom to take to Himself our beloved Pastor and Superior, the Rev. Thomas McKee Brown,

"Resolved, That we, the members of St. Mary's Guild, desire to record the deep sorrow and sense of loss which we feel in our bereavement; that, permitted as we have been to share in the works of the



## T H E   S T O R Y   O F   S T .   M A R Y ' S

Parish from its very beginning, and having enjoyed the great privilege of being co-laborers with one who will ever be held in our hearts and minds as a faithful and true Shepherd, we wish also to express our gratitude to Almighty God for the loving and untiring ministrations of our Superior to each member of the Guild.

“‘Rest eternal grant unto him, O Lord,  
And may Light perpetual shine upon him’.”

### “NEW YORK CHURCHMAN’S ASSOCIATION.

“The recent death of the Rev. Thomas McKee Brown is indeed a bereavement to this association, inasmuch as it deprives us of the genial presence and wise counsel of one of its original and most valuable members.

“All who knew Father Brown loved him. His splendid physique, his dignified bearing and his serious, kindly face, attracted the attention even of the strangers.

“We who knew him well saw behind all this the manly and yet tender soul. We might disagree with him, yet we loved him none the less; perhaps we loved him all the more for the graciousness and sympathy with which he maintained his own distinctive position. We certainly knew that at the bottom of all our differences there was an essential agreement in Faith, Hope, and Love.

“Father Brown was an earnest and devoted follower of Christ and a tireless priest in His Church.

“His parishioners and a multitude of the poor will lament a faithful pastor, a great comforter, and a dear friend.

“To his Parish and to his bereaved family we offer our profound sympathy.

“May God grant him all felicity and blessedness in His Heavenly Kingdom. Amen.”

### “NEW YORK ASSOCIATION OF THE ALUMNI OF TRINITY COLLEGE.

“The New York Association of the Alumni of Trinity College records its deep sense of the loss which the Association and the College

## T H E S T O R Y O F S T . M A R Y ' S

have sustained in the death of the Rev. Thomas McKee Brown, and expresses its high appreciation of his noble character.

"H. H. Oberly, Chairman,  
"(Signed) William E. Curtiss,  
"Robert Thorne,  
"Committee."

Resolutions were also adopted by Associates of the Order of the Visitation of the Blessed Virgin Mary, Men's Guild, Guild of All Souls, The Choirs of St. Mary's, New York Catholic Club, Massachusetts Catholic Club, and Church of the Transfiguration, New York.

### 1899

A Special Meeting was held the 5th January, 1899, to authorize the publication of "a statement covering the relations of the Trustees to the Order of the Visitation, with a full financial report for the last three years." This statement was to be transmitted to the Associates at their next meeting, which evidently was to come before the regular January Meeting of the Trustees. The Order of the Visitation of the Blessed Virgin Mary was founded by Fr. Brown, and it may have been that such a statement was necessitated by his death.

Being assembled, although not at the usual time, the Trustees authorized the same appropriations as last year for music, the sexton and labor, and replaced Dr. Prentice's salary at the figure it had been before the 5% reduction of the previous January. Of the four who had been affected by that strange economy, he alone remained: Fr. Brown was dead, and Frs. Staunton and Upjohn had resigned.

At the Meeting of the 13th January the Trustees were confronted with certain problems which had heretofore been within the jurisdiction of the Rector, but which they were now obliged to determine. They decided to omit the 6:30 and 8 o'clock masses during February, and to have, during Lent, Litany with an address on Wednesday evenings, the Stations with an address on Friday evenings, and Choral Evensong with an address on all other evenings. This would seem to be an ambitious program under the circumstances, and appears to indicate that more parishioners lived near the Church than is now the case. It is also a reminder of the change in costs to learn that \$100 was appropriated

for the music of these Choral Vespers. A Requiem Mass for "the Month's mind for our late Rector" was to be sung on the 19th, and \$75 was appropriated for the music.

"Bowen W. Pierson submitted the Resolution on the death of the late Rector, which was adopted and ordered printed in *The Arrow*, and a copy engrossed for presentation to the family." (It appears on a previous page.)

Fr. Armstrong was temporarily appointed a Curate at this Meeting.

Permission was given to the Associates of the Order of St. Mary to use St. Joseph's Hall without charge for a series of morning lectures.

The following item is of sufficient interest to be included here in full: "Resolved that the Trustees propose as a memorial to the late Rector a carved altar tomb to be placed in the space occupied by the confessional used by Fr. Brown; and adopt in its general features the design made by J. Massey Rhind, as shown in the rough model this day exhibited."

It would be futile to deny that at the time of his death, some friction existed between Fr. Brown and the Trustees, but this action, taken within a month of his passing, proves that, as far as they were concerned, the Trustees had reverted, as people often do at the time of death, to the earlier and happier days, and that their temporary dissatisfaction had been swallowed up in their permanent admiration and affection.

The record of the Meeting of the 21st January is especially interesting to us as it contains the name of Mr. E. S. Gorham, who had received certain letters about possible candidates for rector, which he had forwarded to the Board.

The Reverend Dr. Mortimer, who was to deliver a lecture before the Church Club on the 13th February, wrote to ask that certain vestments be lent him to use as illustrations. This seems to have brought up the question of ownership of some of the Vestments used in St. Mary's, and Dr. Prentice was requested to consult with Mrs. Brown before replying to the Church Club.

Both Dr. M'Cook and Dr. Riley returned the cheques which had been given them on the occasions of their preaching in the Church, and the disposition of these sums is a small example of the odd financial arrangements which are occasionally met with in the records. The \$50 returned by Dr. M'Cook was credited to the "Fr. Brown Memorial Fund" and the \$25 returned by Dr. Riley to the "Envelopes for 1898."



## T H E   S T O R Y   O F   S T .   M A R Y ' S

Bishop Scarborough of New Jersey and others had written to recommend candidates for the vacant Rectorship, and the Executive Committee, composed of the Secretary and Treasurer, were authorized "to consider candidates and consult them if it is deemed expedient."

The Committee prosecuted its researches so promptly that three days later, on the 24th January, 1899, it was able to report to the Board the result of a visit to Dr. Christian. In consequence of this report the following action was taken: "Resolved that a call to the Rectorship of the Church of St. Mary the Virgin be extended to the Rev. George M. Christian, D.D. of Grace Church, Newark, N. J. at an annual salary of five thousand dollars and the use of the Rectory."

This orthodox Minute is immediately followed by one which is perhaps unique in the annals of any parish, and which certainly deserves to be preserved. It was unanimously adopted.

"Resolved that while this call is unconditional, and the Trustees are far from desiring to hamper in any way the absolute freedom of the Rector in case he should accept, yet the Trustees think it only proper to point out that St. Mary's has two traditional characteristics which they think it would be well to preserve: first it has had not only the best music in the American Church, but it has had music adapted to Catholic ritual in Mass and Vespers. Second, it has from the first furnished a standard of ritual for the American Church. It has avoided the excesses of the modern Roman rite, but has exemplified substantially the ancient Catholic ritual, though not to extremes, yet always in good taste. The Trustees desire to have St. Mary's maintain its traditions and remain the Mecca for Catholics on this continent. This resolution is designed as an expression of opinion by the Trustees, but is not designed to hamper the liberty, or curtail the rights of a future Rector."

Upon first reading this remarkable pronouncement, one is apt to attribute it to an unusually outspoken egotism. But such an attribution would probably be most unjust. Some of the Trustees were men of modesty to a marked degree, and it is quite inconceivable that the Secretary would have subscribed to any assertion that he considered to be in the least self-laudatory. The true explanation of this declaration, by which it is quite obvious the Trustees expected the new Rector to be guided, would seem to be that these men considered St. Mary's to have been founded, under God, through the instrumentality of Fr. Brown,

and that all she was, and all she had, and all she stood for, were a sacred trust, of which they were in the very fullest sense trustees. Her traditions were part of her possessions and therefore part of their legacy in trust; and in calling the prospective rector's attention to her traditions they were doing no more than in naming his salary. Each matter became, under these new conditions, a duty devolving upon the Trustees, and they strove to discharge each faithfully and frankly.

One cannot resist the conviction, however, that if a copy of this resolution accompanied the call the rector in prospect would be justified in believing that his Trustees would not be altogether "rubber stamps", but men who, right or wrong, would have to be reckoned with.

Affairs in the Parish had so far calmed down by February as to allow the Regular Meeting to be held on the proper day. The invariable barometer of the activity and anxiety of the Board was the number of Meetings held at which the ratification of the Minutes of the previous Meeting was postponed. Upon this occasion the Minutes of no less than eight meetings were confirmed and approved.

A letter was read from Dr. Christian accepting the call to the Rectorship, and he was thereupon elected a Trustee, to fill the vacancy created by the death of Fr. Brown. When this had been done, with the usual formalities, Dr. Christian was nominated and elected President of the Board. These proceedings were not then, nor are they now, in any sense empty forms, for the authority of the Minister in charge of St. Mary's in the temporal affairs of the Parish rests upon his prerogatives as President of the Corporation.

At this Meeting a letter from Mrs. Brown was read, offering certain oil paintings to the Church. They were accepted with thanks, but the positions they were to occupy were not to be determined until the new Rector took charge.

Dr. Prentice reported the outcome of his consultations with Mrs. Brown, and the result was that the following vestments were listed as "said to be the property of the Corporation": one violet cope, one cloth of gold cope and two white copes; of Eucharistic Vestments, one blue High Mass set, and one blue Low Mass set, two violet Low Mass sets, one red set for High Mass and three red sets for Low Mass, one black High Mass set, and one white set for High Mass. It will be noticed that no reference is made in this list to any green vestments.

This was due to the fact that in Fr. Brown's day—how natural that phrase had already become although Fr. Brown was not yet two months dead—there were no green vestments at St. Mary's. In churches dedicated to Our Lady the ferial color is properly blue, and the ancient and traditional color had been adhered to until the advent of Dr. Christian. Let us hope the day is not far distant when the color we derive from our dedication will be restored and the ancient usage reestablished at St. Mary's.

Two days later, on the 16th February, 1899, the Trustees again assembled, and at this Meeting, for the first time, Dr. Christian took the chair as President.

As might be expected no very complicated business was transacted. Miss Fanshawe was given permission to place a brass cross on the wall of the Church near the Lady Chapel as a memorial to her parents. The appropriations, which had already been authorized, were again discussed. They had been restored to the proportions of former years, excluding the last, and presented no feature worth recording except the item of \$1,000 to Mrs. Brown. No explanation accompanies this, but it was to pay the doctor's and nurse's bills.

The total of the appropriations for 1899, as finally approved, amounted to \$23,170, while that for 1898 was \$22,080, and for 1897 was \$22,700; so that the period of economy did not last very long. What a cause for regret that it came just when it did.

By the Regular Meeting of the 13th March the Board and its President were working smoothly together, and consideration of the more customary matters of routine was resumed. The Auditing Committee, in reporting the correctness of the Treasurer's books, recommended that he open a separate account for "Stationery and Printing." This was one of the natural results of a change of Rectors, for that event invariably brings the printing bill into prominence. The Treasurer reported that the cost of the card in the Hotel Church Directory had been increased from \$15 to \$20 a year. Increases in the cost of church operation have not been brought about entirely by the War.

The matter of the Altar tomb memorial to Fr. Brown had been taken up with some of the Parish Organizations, and a letter was received from St. Mary's Guild announcing the adoption of the plan.



## T H E S T O R Y O F S T . M A R Y ' S

They and the Men's Guild were requested to appoint committees to solicit subscriptions in conjunction with the Trustees.

Tammany Hall again made a donation of \$50 and this time without discussion it was turned over to the Rector to be expended as he thought best.

Mrs. Searles had contributed \$800 as a memorial, and it had been paid into the New Reredos Fund. As there was still no prospect of the new reredos's being erected, Mrs. Searles had written to request that the money be withdrawn from that fund and applied to some other form of memorial. Brass Altar candlesticks having been suggested, and Mr. and Mrs. Searles having approved, the matter was referred to the Rector with power.

Arnold and Locke submitted alternative designs for the three windows to be put in St. Elizabeth's Hall, and after consideration design "B" was chosen and the work was ordered to be carried out under the supervision of the Rector.

The most important action at this Meeting was the inauguration of the system of giving the collection from High Mass on one Sunday in each month to the Rector as a Poor Fund. This has since been incorporated in the Canons of the Church and is now obligatory, but it was begun at St. Mary's before the Canon had been adopted.

Arrangements were made to hold a special evening service in May to commemorate the twenty-fifth anniversary of Thomas M. Prentice's connection with the music of the parish. It must surely be rare for two brothers to serve the same church simultaneously for so many years.

The first official record of the Certificate of a candidate for Holy Orders coming before the Board, occurs in the Minutes of the April Meeting, when the Rector presented the recommendation of Scott Kidder, which was duly signed.

There were several references to the Summer Home at Great Neck, one of which has to do with the placing of insurance upon the buildings in the sum of \$4,000, \$2,500 of which was payable to the Church as the holder of the mortgage. The arrangement then existing, whereby the Sisters operated the Home, and were its nominal owners, with the Corporation finding most of the money for its support, must have involved a good deal of complicated book-keeping. The means of reaching the Home from the main road was also under discussion at this

time, and the Rector and Treasurer were constituted a committee with power to devise some way to accomplish this.

The memorial volume, containing the account of Fr. Brown's death and the sermons preached in St. Mary's shortly afterward, which had been published by E. & J. B. Young & Co., to whom the Trustees had made over the copyrights of the sermons, seems not to have met with their entire approval, for they declined to subscribe to the book.

They were, however, appreciative of the efforts of the Choir, and voted \$100 to be expended, under the direction of Dr. Prentice, "for such form of entertainment as may be most agreeable to the Choir."

Dr. Kate Sterling offered to contribute \$25 to \$30 for a ciborium for the Reserved Sacrament as a memorial to Fr. Brown, and the offer was accepted with thanks.

As an indication of the change in the location of residences which was then beginning, the Treasurer reported that it was found impossible to obtain the former rental of \$3,500 for the house at 29 West 25th Street, and he was authorized to close a lease with Mrs. Hazard at \$3,300.

The Rector nominated the Reverend John Adams Linn as curate of the Parish, and the nomination was confirmed.

Either the brilliant preaching of Dr. Christian, or the recovery from the disorder of the Spanish American War, was having a beneficial effect upon the income of the Church, and the Treasurer was able to report "a gratifying increase in the pledges which are now 251 in number and amount pledged \$6,701.75". Neither of these figures would seem especially gratifying to us now, but they marked the high point up to that time.

A graceful and gracious Resolution was passed, which it seems fitting to preserve here: "This Board reminded by the commemoration at the Church last evening (7th May, 1899) that the Conductor of the Choir, Thomas M. Prentice, has completed twenty-five years of continuous service to the Parish, desires to place upon record and to communicate to Mr. Prentice its appreciation of the faithful unselfish service he has rendered to St. Mary's, and of the high standard of execution brought about by his efforts, which has made our music so favorably known throughout the American Church and to express the hope that the Director and Organist, Dr. George B. Prentice, and the

Conductor will long be spared to carry on together the great work they have established."

The first mention of the changes which Dr. Christian made in the services and conduct of the Chancel appears in the Minutes of the Meeting of the 12th June, when "The action of the Treasurer in paying for red cassocks and linen vestments was ratified and approved".

Two High Masses were formally made annual fixtures among the services of St. Mary's: one "on the anniversary of the death of Sara L. Cooke benefactress of the Parish", and one "on the 19th of December in memory of the Reverend Thomas McKee Brown, late Rector".

The position of the altar tomb memorial to Fr. Brown was definitely determined, and the space between the two columns opposite the Rector's Confessional was selected.

The Summer Home was not to be opened this season, and Dr. Christian, who had recently visited it for the first time, expressed the opinion that the property might be damaged if left empty all summer. This suggestion coincided with the request of Fr. Cameron of the Church of the Holy Cross to be allowed to use the Home for the choir boys and acolytes of his parish. The request was granted "on the pledge of keeping the property safe and in good order".

When the Board reconvened after the summer recess, on the 16th October, the resignation of Dr. Edward H. Clarke was presented and accepted with regret. He was the oldest Trustee in length of service, having been elected in October, 1871, but his resignation cannot have come as a surprise, for he had not been able to attend a meeting for some years. His withdrawal left Beverly Chew the oldest Trustee, he having been elected in 1876, sixteen years before Pierson and Fiske.

A curious instance of the greater responsibility toward others which the pressure of urban life has forced upon us appears in the records of the November Meeting, when "a proposal to insure the Church against any loss or suit for damages that might occur through accidents happening on any property owned by the Corporation, at a cost of \$75 per annum", was declined. This seems to have been an early example of liability insurance, which is now considered to be such a matter of course that it is carried without comment—but not at a cost of \$75 a year, unfortunately.

A distinguished name in the annals of St. Mary's appears for the



## T H E   S T O R Y   O F   S T .   M A R Y ' S

first time, when "Dr. Prentice, Mr. Daingerfield and Dr. Symonds were appointed" delegates to represent the Parish in the Archdeaconry of the Diocese. Mr. Elliott Daingerfield was to place the Church under a great artistic debt to him some five years later and was in due time to become a Trustee, which happily he still is, but even in these earlier days he was a prominent and respected parishioner.

At the last Meeting of the year, held the 12th December, Mrs. Brown offered "to the Church the Communion service presented to our late Rector on the 25th Anniversary of the founding of the Church, and requested that it be held as a memorial of her husband our first Rector". It is unnecessary to say that the gift was gratefully accepted, and that it is still used on the larger Festivals, and is amongst the most prized possessions of St. Mary's. It has already been described at length in some of the newspaper accounts of the opening of the new Church.

"On motion the Treasurer was directed to distribute pro rata the contingent salary account for 1898." Such is the record that immediately follows that of Mrs. Brown's gift. It refers, of course, to the proviso made at the time the salaries were reduced that the deductions would be made up if and when the finances permitted. It was possible now to pay a part of what had been withheld, but in the case of the late Rector the amount was paid to his widow.

For the first time blank pledges were distributed through the Church with the programmes on the last Sunday of the year.

The Rector nominated the Reverend S. McPherson to be one of the curates, and the Reverend George H. Hooper to be honorary curate, and both were confirmed by the Board.

### 1900

The first Meeting of 1900 was held, as usual, in the Treasurer's office, 1 Madison Avenue, the 22nd January, at 4:30, which had been for some time, and was to remain for many years, the regular hour. The first business of every January Meeting is to fix the appropriations for the current year. They amounted to \$23,230, which was \$60 more than those for 1899. For several years after the move, the Church's receipts and disbursements stood very close to the figure of \$23,000.

After numerous conferences with the experts in such matters, the Trustees voted to install "a new apparatus for lighting the gas in the

church by electric current at a cost of \$305". This was considered to be and was a great improvement, but the apparatus were not entirely reliable, and the old means of lighting the gas had to be resorted to frequently.

At this time a contract was entered into with J. Massey Rhind for the monument to Fr. Brown, although the contributions from the parishioners and the public amounted as yet to only \$490.

In the latter part of this winter the organ began to give trouble, and an examination disclosed several breakages. Hutchins, and Ryder, and Harrison made inspections of it, but it was some time before satisfactory arrangements could be made for the necessary repairs. It would, of course, be most unfair now to criticize the Trustees for failing to put a new organ in the new Church, as they were faced at that time with tremendous outlays of money and were trying to save wherever they could. But it is undeniable, nevertheless, that this supposed economy has proved to be St. Mary's greatest extravagance. Considerably more than half the organ was second hand and had already seen hard service when the present church opened; it was too small, and various stops had to be grafted on to make it at all adequate; and the combination of the new and the old parts caused trouble from the very beginning and continues to do so to this day. Within four years of the opening of the new church a substantial sum of money had to be spent to repair the organ, and every year since it has cost considerable to keep it in running order. The organ is practically the only major accessory of the Church of which the congregation need feel ashamed. It is curious to consider this when one remembers that the music of St. Mary's is one of its outstanding features, and has been from the earliest days. At present the Altar, the Chancel and its attendants, the vestments, the Chapels and their appointments, the whole interior of the Church, with its decorations, the singers and instrumentalists of the choir are as fine perhaps as those of any church in the country; but the organ, which is the most important material feature of every High Celebration, is distinctly fifth rate, and wholly inadequate. It has, moreover, cost enough in the past thirty years to have put in a splendid instrument. Unfortunately while the Corporation has been able to raise the necessary funds annually for repairs, it has not been possible to get together at one time enough to install a new and competent organ. When this

## T H E S T O R Y O F S T . M A R Y ' S

can be done, the Choir, for the first time since the new church was opened, will be properly supported, and the music what it should be.

Work had been progressing on the Altar Tomb Memorial to Fr. Brown, and at the time of the May Meeting, J. Massey Rhind had done so much of the carving as to warrant a payment to him of \$1,000. Plans by Le Brun for the base of the memorial were exhibited and approved. The design of the tablet which the Confraternity of the Blessed Sacrament wished to erect to the memory of Fr. Brown was also shown and approved. The position designated for it was "on the Gospel side of the Nave near the entrance door of the Choir". This applies to the large door back of the Pulpit, which was formerly used by the men and boys of the choir, who had vested in the rooms back of St. Joseph's Hall, the men on the ground floor, and the boys in the room above, which is reached by the small spiral stairs. In the days of which we are now writing there were two processions: one of the Choir from their vesting-rooms and one of the Priests and Acolytes from the Sacristies.

The sketch of the proposed memorial tablet to Alice Edna Troutman was presented, and was approved with certain changes suggested by the Rector.

At this Meeting the resignation of Fr. McPherson was accepted with regret.

Mrs. Brown offered to the Church all the vestments which had been used by the late Rector, and they were accepted with thanks. This would seem to have been such a logical, such an almost inevitable disposition to make of the vestments that had become inseparably connected with St. Mary's, that one wonders a little why it was delayed for eighteen months.

For the first time there is a record this year of a special appropriation (of \$90) for music at the great festivals which occur in June. \$100 was also appropriated for the annual Choir festival and outing; and the thanks of the board, together with the more substantial testimonial of a set of drums, were given to Mr. Chatter for his long and faithful services in the Choir.

One of the ambiguously brief notices sounds almost like a corollary to this graceful action, when we read in the record of the next Meeting, that "the Treasurer was authorized to pay Mr. Chatter's bill of \$75 for cartage". Where could he have sent the drums to run up such a





DR. CHRISTIAN.



ARCHITECT'S DRAWING OF THE MAIN ENTRANCE.

cartage bill? Or was it something else that was being carted somewhere? The Minutes kept by Beverly Chew are less obscure than those of his predecessor, but still there appears from time to time an entry that seems capable of solution only by divination. It may also be said, in this connection, that while the then Secretary's chirography is what an enthusiastic lady admirer described as "distinguished" it sometimes leaves words that are isolated from their context enveloped in considerable mystery. This occasionally involves the would-be decipherer in unpleasant uncertainty, and is peculiarly trying with reference to the nomenclature. But all such considerations give place to a feeling of sincere admiration for the loyalty and steadfastness that led a man of such commercial and artistic prominence to write by his own hand every word of the hundreds of pages that make up the records of so many years. While Beverly Chew was Secretary he was also distinguished in half a dozen other exacting activities, and was one of the foremost bibliophiles in the world. One of the most inscrutable differences between our fathers and ourselves was their ability to accomplish so much with small aids in comparison to what we accomplish with our so much greater facilities. Perhaps we have surrounded ourselves with so much machinery for doing things that its management leaves us time for little else than its direction.

By the 12th November, 1900, the Altar tomb Memorial to Fr. Brown was completed, and at the Meeting held that day, it was decided to issue invitations to the unveiling and the Solemn Requiem Mass to be celebrated on the 19th.

At this time the Order of the Visitation of the Blessed Virgin Mary disbanded and the title to its property on Little Neck, Huntington, Suffolk County, Long Island, passed to the Corporation. This Order had been founded by Fr. Brown in the early days of the Parish, and would seem to have existed under a somewhat loose business constitution, until "The Guardians of the Order of the Visitation of the Blessed Virgin Mary" were incorporated, the 8th December, 1888. The objects, as set forth in the Articles of Incorporation were: "the care and relief of the sick and needy and fallen, the education of the young, and all other works of mercy and charity for both bodily and spiritual relief incidental to and connected with the before mentioned objects, which shall be executed and carried into effect (so far as may be prac-



licable) by and through the personal and gratuitous labors and efforts of Christian Women, communicants of that branch of the Holy Catholic Church known in the United States as the Protestant Episcopal Church, wholly devoting themselves thereto, associated under the name of 'The Order of the Visitation of the Blessed Virgin Mary' and in connection with the Free Church of St. Mary the Virgin in the City of New York, and under the Patronage and Supervision of the Rector of said Church and his successors in said office."

The incorporators were Thomas McKee Brown, Fannie Elizabeth Hunter, James Burt, Haley Fiske and John Alexander Beall. Meetings were to be quarterly, but seem actually to have been held about once in two years. By Laws were framed, and changed, and the Minutes of the Guardians were commenced on an elaborate scale; but difficulties soon arose on the subject of the funds which had been collected and which Mother Francesca declined to account for or turn over to the Guardians. Miss Hunter appears to have supported Mother Francesca, and resigned, rather more acrimoniously than now seems desirable. Beverly Chew was elected to fill her place, and the Guardians "rubbed on somehow", as the saying is. That all was not satisfactory is plain from the fact that Haley Fiske sent in his resignation. Although it was not accepted, his tendering it is significant.

On the 20th January, 1899, he rendered his report—he was both Treasurer and Secretary of the Guardians—covering the period since the 30th September, 1896, in which we note the names of Sister Mary Maude, the present Reverend Mother of the Community of St. Mary (as it is called in the records), and Sister Mary Angela.

On the 12th December, 1899, Dr. Christian, who had become President of the Guardians in succession of Fr. Brown, "reported that the Sisters of the Visitation had disbanded the Order and entered the Community of St. Mary, and that it was not his intention as Rector of the Church of St. Mary the Virgin to continue the Order or to have a parochial Sisterhood."

Early in 1900 the necessary legal proceedings were instituted to dissolve the corporation, and turn over the real property to St. Mary's, which already held a mortgage upon it. The matter was concluded before the end of the year, and by December The Order of the Visitation

of the Blessed Virgin Mary and its incorporated Guardians had ceased to exist.

It would perhaps not be fair to hold Dr. Christian solely responsible for this outcome, but there can be no doubt that his genius did not lie in organization nor in the amalgamation of discordant elements into an harmonious whole to anything like the same extent as had his predecessor's.

Throughout the whole existence of the Guardians, John Alexander Beall rendered consistently faithful and devoted service. It was he who completed the final transfer of the Summer Home to the Corporation, and for this he received the thanks of the Board.

At the Annual Meeting, the 10th December, 1900, Dr. Christian nominated the Reverend V. C. Lacey and the Reverend L. A. Lanpher as curates "to hold their positions during the pleasure of the Rector". That may be the correct technical definition, but it is extremely doubtful if Fr. Brown would have used it. Fr. Lines and Fr. Hooper continued as curates, the latter in an honorary capacity.

Today we should feel that no special arrangements need be made for the care of an electric motor, but thirty years ago it was looked upon differently, and the "Treasurer was authorized to make a contract with the Western Electric Company to take care of the electrical parts of our organs."

## 1901

The appropriations for the year 1901, which were determined at the January Meeting, were practically the same as for the previous year, except that that for music was increased from \$5,400 to \$6,000. The general financial outlook seems to have been brighter, however, for an expenditure of \$157.75 was made for material for cassocks; and \$650.59 for repairs to the Clergy house. The total appropriation of \$23,930 was \$700 more than the preceding year. A vote of thanks was tendered "to the Treasurer for his able and careful management of the Church finances". This was no doubt well deserved, but it is also true that the brilliant preaching of the Rector was having its effect in attracting larger congregations and consequently increasing the size of the collections.

At the Meeting held the 8th April, the Board gave its permission

to place a tablet in the Church in memory of the Rector's son, and the Treasurer was authorized to select a suitable place.

Permission was also granted to Haley Fiske "to beautify and improve the Lady Chapel on plans to be approved by the Rector, the architect and Mr. Chew".

A small improvement was ordered which must have been a great comfort to the Priests: "the Treasurer was authorized to introduce electric lights into the Confessional boxes". One dislikes to think what they must have been in warm weather when they were illuminated by gas—and one is tempted to think, judging solely by the noise they make, that the switches now in use are those that were installed thirty years ago.

Two or three entries seem worth noting in the records of this spring, which was an uneventful period for St. Mary's. The house at 232 West 45th Street was leased for a further period of five years at \$1,400 and \$1,500 a year; it was decided to sell as soon as possible the Summer Home which had come to the Corporation from the Sisters of the Visitation; and the idea was first broached of purchasing the house next the Rectory.

The matter was considered throughout the summer, and was at length thought to be so pressing that a Special Meeting was called on the 4th November, 1901, to take action. At that time the Treasurer reported that Mrs. Casey, the owner of 146 West 47th Street, held the property at \$40,000, and that he believed, if it was not acquired by the Corporation, it would "be bought by the people who were building the hotel on the adjoining property, or by another purchaser with the intention of erecting an apartment house on the lot. He gave it as his opinion that the purchase was necessary to protect our present property as well as to provide for the future". Mr. Ecker, the present President of the Metropolitan Life Insurance Company, appraised the property at \$37,500.

The reference to providing for the future refers to the large congregations who were being attracted to the Church by Dr. Christian's preaching, but it is as difficult to understand how that lot could have been used to extend the seating capacity of the Church as it is to believe that an apartment house would have been built on a lot 18 feet 9 inches wide. Why the owners of the hotel, which was then being erected, had



not bought the property, if they wanted it, before beginning to build, is another mystery. In any event, either for the reasons recorded or for some other, a majority of the Trustees favored the purchase and, upon the motion's being put, all voted in favor except Pierson, who felt so strongly that he requested that his negative vote be recorded.

One week later, at the Regular Meeting of the 11th November, "The Treasurer reported that No. 146 West 47th St. had been purchased through Mr. Ecker for \$37,000". The Metropolitan Life Insurance Company loaned \$25,000 on bond and mortgage on the property at 4%, and the Treasurer sold a mortgage owned by the Corporation for \$13,000 to provide the necessary cash.

A comparison of this price with that paid for the adjoining parcel will indicate the increase in the value of real estate in this section of the city during the preceding seven years. No. 144 West 47th Street, immediately adjoining the new purchase and identical with it in size, had been bought in 1894 for \$24,000. It is also interesting to note the difference in the rate of interest since the days of the old church, when 7% was the then prevailing rate.

At this Meeting only one other matter in addition to that of the purchase was recorded: "\$50 was appropriated to pay for the special music at the Requiem for the late President McKinley". How long ago it seems, and yet how well some of us can remember the black-bordered newspapers that announced his death, by the hand of Leon Czolgosz on the 14th September, 1901! The Requiem had been held on the 19th, the day of mourning appointed by proclamation.

For a number of years the matter of the tax assessment on the Church property had been before various Courts of the State, and at the Annual Meeting, 9th December, 1901, the Treasurer was able to report that "the Court of Appeals had rendered a decision, placing an assessment of \$6,000 on the Rectory and vacating the assessments on the Mission house and Clergy house".

A letter was read from Bishop Potter, suggesting a donation of \$50 from the Parish to the Domestic and Foreign Mission Funds. This suggestion was acceded to, but with characteristic caution when payments are to be made to Missions, the sum was to be "payable out of next year's income".

The same disposition was made of the request of the authorities of St.

## T H E S T O R Y O F S T . M A R Y ' S

Michael's Cemetery, that an annual appropriation of \$25 be made "to take care of the plot belonging to this parish". How this plot came to belong to St. Mary's is not recorded, but it is still cared for, and has occasionally been the means of relieving what would otherwise have been very distressing situations.

The Rector reported the resignation of Fr. Lacy as a curate of the Parish.

### 1902

The total of the appropriations for 1902, determined at the Annual Meeting, held the 20th January, was about \$1,200 more than that of the previous year, and amounted to \$25,098.33. As the Treasurer was able to report anticipated receipts of \$26,250 the financial outlook was comfortable. It is worth noting of this statement of appropriations, as of those that had preceded it for many years, that the amount apportioned to salaries and wages was more than twice as large as that devoted to the Choir.

The Rector nominated the Reverend A. McGuiniss as one of the curates of the Parish, and the nomination was unanimously confirmed.

At the February Meeting the Treasurer announced, and his report is entered in the Minutes with considerable formality and obvious pride, "that the total amount of the pledges to date amounted to \$8,984, the largest amount ever reported at this time of the year".

The westerly side of the Church property in 47th Street had sustained some damage from the building operations adjoining, and, as the owner was unwilling to give any satisfaction, the Treasurer was authorized, at the April Meeting, to institute suit on behalf of the Corporation.

During June of this year, the Associated Catholic Clubs were to meet, and \$150 was appropriated for music at the services to be held in connection therewith. This is the largest single appropriation for music so far recorded, and elaborate services must have been contemplated to warrant such an outlay.

Up to this time the chairs in the front of the Church had been without designations and had been occupied exclusively by transient worshippers, but now the size of the regular congregation made it necessary to allot them to contributors, and it was decided at this Meeting to number them.

William B. Fletcher sent in his resignation from the Board, but he was asked to withdraw it.

The Meeting of the 24th May has the distinction of being the shortest of which there is any record. Bowen W. Pierson was the Secretary pro tem, owing to one of the two absences of Beverly Chew during the twenty years he had served as Secretary, and he records the fact that the Meeting was called to order at 2:30 P.M., heard the Treasurer's report, and adjourned at 2:52 P.M. This Meeting, incidentally, has the further peculiarity of being the only one held during many years at any other time than half past four o'clock.

The last Meeting before the summer recess of 1902 was held the 2nd July and at that time a communication was read "from the Board of Missions stating that under the apportionment plan the suggested contribution from this Parish was \$1,464". It does not need a greatly overheated imagination to picture the reception accorded this suggestion. It was but a few months before that payment at the request of the Bishop, of the sum of \$50 to Missions had been deferred. But Haley Fiske was equal to the occasion, and one cannot doubt that the following emanated from him. The ambiguity of the closing words is particularly worthy notice: "The Treasurer was on motion requested to write the Treasurer of the Board of Missions explaining the fact that all our appropriations had been settled for the current year, but that beginning with next year arrangements would be made to place this parish among the regular contributors".

Evidently the court calendars were not so crowded in those days, for the suit brought against the owner of the property to the west on 47th Street, had been called for trial, and judgment entered for the corporation by default. It was decided to put the house, 146 West 47th Street, in repair and rent it if possible. The same disposition was made of the old Mission house in 45th Street, and of the Summer Home, for which no buyers had yet been found.

The Rector reported the resignation of Fr. Linn, and the appointment of Fr. Atkinson as one of the curates. While it is not possible now to discover the reason for these numerous changes among the Assistant Ministers, or even if there was any one reason, it would certainly seem that the Curates remained for very short periods at St. Mary's



Once again the organ was giving trouble, and "Dr. Prentice was directed to have the necessary repairs made in the trumpet stop in the great organ". It should be borne in mind that an annual appropriation was made for repairs to the organ, and that the references in the Minutes to special repairs were for those of a major nature.

By the first Meeting of the autumn, the 13th October, the recently acquired house to the west of the Rectory had been leased to Mrs. Redfield at the annual rental of \$1,500. The Treasurer was also able to report that the deficit (always referred to in the Minutes as "the deficiency") had all been made up "except the sum of \$150 expended by the Rector for new vestments, and which he had undertaken to raise the money". The mildly ill-natured tone of this entry (and perhaps its slightly defective grammar) was undoubtedly due to the irritation which had been caused, and which lingered for many years, by Dr. Christian's somewhat arbitrarily changing the ferial color from blue to green. He had had a well-known set of blue vestments dyed, and had caused that color to be completely abandoned. Most large effects spring from small causes, and it is probable that the relations between Dr. Christian and his people would have been more intimate had he not, in the early stage of his rectorship, deprived the Church of one of its distinctive characteristics.

The new wood work in the Lady Chapel, which had been carved in Belgium, had been put in position during the summer, and the Treasurer announced the fact at this Meeting.

The Resignation of William B. Fletcher was accepted with sympathy and regret.

This created two vacancies on the Board, which were filled by the election of Joseph D. Pickslay to succeed Dr. Edward H. Clarke, who had resigned in October, 1899; and Dr. Augustus S. Knight to fill the place just vacated by Fletcher.

The new wainscoting in the Lady Chapel had necessitated a change in the lighting fixtures, and this matter had been referred to the Executive Committee, who reported to the Meeting of 10th November "that the lighting arrangements of the Lady Chapel had been satisfactorily completed by placing the electric lights around the corbels in accordance with the suggestion of the Rector"

At the Annual Meeting, which coincided this year with the Patronal

Festival, Bowen W. Pierson was elected Vice President in the place of William B. Fletcher, who had resigned.

## 1903

The Executive Committee made a recommendation to the Board at its Meeting of the 12th January, 1903, that the salary of the Rector be increased from \$5,000 to \$6,000 a year. The recommendation was adopted, and the larger sum appears in the appropriations determined for the year. It was evidently part of the Treasurer's policy to keep the total of the appropriations to approximately that of the previous year, and this he succeeded in doing by means of the items "Sundries" and "Repairs"; the former of which fluctuates from \$1,500 to half that amount, while "Repairs" run from \$1,000 to \$250.

The Rector was requested, at the February Meeting, to prepare an inventory of the Vestments belonging to the Parish, that it might be filed among the records. Unfortunately this seems not to have been done, as no such list appears in the Minutes.

The Executive Committee was authorized to sell both the common and preferred stock of the Texas Central Railroad Company, on which no dividends had been paid for some time.

The matter of the appropriation to the Domestic and Foreign Missionary Society could not decently be longer deferred, and at this Meeting it was "voted that an appropriation of \$500 (the amount suggested had been \$1,464) be made for the Domestic and Foreign Missionary Society, marked 'Special for the Diocese of Fond du Lac', and that a special effort be made by a letter from the Rector to the pledgers, with envelopes, giving an opportunity to make payments on two occasions".

One of the most noteworthy features in the decorations of St. Mary's is first mentioned on the 9th March, 1903, when, "The Treasurer reported that he had made a contract with Mr. Elliott Daingerfield for the decoration of the Lady Chapel; and that certain payments thereunder had been made by him—but that the interests of the corporation had been fully protected and that it was in no way liable for the cost of the work".

The owners of the Hotel Somerset had paid \$1,000 for damage done to 146 West 47th Street; and the Board decided to sell 29 West 25th Street for \$60,000 and to take back a purchase money mortgage of

\$50,000. As this property had been received by the Corporation at a valuation of \$50,000, the proposed sale involved a fair profit.

The April Meeting was concerned entirely with what may be called domestic matters. The Rector was granted a six months' leave of absence from the 9th May, and the Treasurer announced that he expected to be away from the country until the 1st November. Dr. Augustus S. Knight was elected Acting Treasurer, and was authorized to borrow the necessary money to meet the inevitable summer shortage.

The Outing for the Choir was evidently abandoned, and the \$100 which had been appropriated for that purpose was applied to increasing the salary of the Assistant Organist. The Men's Guild had applied for a loan of \$100, and this was made to them from the Reredos Fund, with interest at the rate of 5%.

On the 24th June, 1903, the following "open letter" appeared in the New York Tribune:

**"ASKS BISHOP TO STOP IT.**

**"IDOLATROUS, HE SAYS.**

**"English Clergyman on an Episcopal Church Service.**

"An open letter has been addressed to Bishop Potter by the Rev. R. C. Fillingham, vicar of Hexton, England, who is now a guest at the Fifth Avenue Hotel, declaring that certain ritualistic practices in flagrant defiance of Protestantism are permitted to obtain at St. Mary the Virgin's Church, West Forty-sixth Street, and asking the Bishop to exercise his authority in the case.

"The letter reads as follows:

"I hope I shall not be credited with undue interference in the affairs of others if I address you on the subject of the scandalous and unlawful proceedings at the Church of St. Mary the Virgin, New York.

"I am a beneficed clergyman of the sister Church of England. I have been called upon by my countrymen to take a somewhat prominent part in opposing the ritualistic movement in our church. Several of my American friends have urged me to do something in the same cause here; so I hope this may be my excuse for addressing you.

"I was present last Sunday morning at St. Mary the Virgin. That church is a congregation of the Protestant Episcopal Church—a body which solemnly denies any intention to depart from the Church of England in any essential point of doctrine, discipline or worship. The whole service was a flagrant defiance of Protestantism. The Church of England was reformed especially to get rid of the mass; but on Sunday



morning what was openly and cynically termed 'High Mass' was performed. Vestments were worn, incense was burned, genuflections were made; and all these things are in flagrant defiance of the discipline of the English Church; they are absolutely illegal. And the proceedings culminated in the elevation and adoration of the senseless elements of bread and wine—an act of idolatry, which as our prayer-book says, should be abhorred by all Christian men.

"Sir, the Articles of Religion, adopted by the whole Protestant Episcopal Church in 1801, describe masses as 'blasphemous fables and dangerous deceits'. Yet the rector of St. Mary the Virgin publicly celebrates the high mass which he is pledged to disbelieve.

"I write to you, therefore, to solemnly urge the exercise of your episcopal authority in the matter of this glaring scandal. Surely you are not merely a bishop in name; surely you have some power to enforce the laws of the Church; surely the Protestant Episcopal Church in America is not 'the kingdom of chance and error.' I call upon you as a ruler of the Protestant church, to take steps to put an end to these scandalous and idolatrous proceedings.

"It has been my lot to protest publicly against idolatry in St. Paul's Cathedral, London, and elsewhere. I hope it may not be my duty, on my return to New York, to protest publicly with a band of friends, against the idolatry practised by the rector of St. Mary the Virgin. But if nothing is done to excise this plague spot, we may feel it our duty, by forcible action, to call the attention of the public to this matter.

"Dr. Morgan Dix, who is head of the diocese in the absence of Bishop Potter, is spending the summer in Long Island and could not be seen yesterday.

"Dr. George M. Christian, the rector of St. Mary the Virgin's Church, is also absent in the country and is not expected in town this week."

This "open letter" was printed around a picture of Dr. Christian who is shown smiling with so pleasant and assured an expression that one can realize in part the subsequent rage of the Reverend Mr. Fillingham.

The Tribune's issue of the 27th contained the following:

**"THROW HIM OUT, SAYS BISHOP.**

**"DR. POTTER ADVISES POLICE DETAIL TO DEAL WITH**

**THE VICAR OF HEXTON.**

**"Calls Meddling English Cleric a Lunatic—Full Confidence in the Rev. Dr. Christian—Insulting, says Mr. Fillingham.**

"Bishop Henry C. Potter has taken prompt notice of the open letter sent him by the Rev. R. C. Fillingham, vicar of Hexton, Hertford-

shire, England, and has sent the vicar a reply that is at once vigorous and pointed. Furthermore, he has written to the Rev. Dr. G. M. Christian, rector of the church of which the complaint was made, advising him to apply for a detail of the police, and in case the Hexton vicar and his followers present themselves and interfere, to direct the police to throw the party into the street. Bishop Potter writes from Coopers-town in Otsego County, as follows:

"Reverend Sir: In the public prints of yesterday I find a letter from you addressed to me; and later, this letter reached me through the mail.

"You call yourself a clergyman of the Church of England, but I doubt it. For a clergyman is, usually, a gentleman, and aware that he may not print a private letter until its receipt has been acknowledged by the person to whom it is addressed.

"That you are a lunatic is much more likely, for only a lunatic could suppose that the Church in New York is governed by the laws of the Church of England, or that you could compel me, or any incumbent in the Diocese of New York, to enforce, or to obey, the laws of the Church of England.

"The rector of the Church of St. Mary the Virgin possesses my respect and confidence; and though his modes of worship may be as little to my taste as to yours, he is not following them without my privity and knowledge.

"I have advised him, therefore, to apply for a detail of police and have instructed him, in case you and your followers venture in any way to interrupt, or interfere with his service, to direct the police to throw you and your associates into the street. Happily, we have a law in the State of New York which deals summarily and effectually with disturbers of public worship. Very truly yours,

"H. C. POTTER,

"Bishop of New York.

"TO THE REV. R. C. FILLINGHAM.

"On receipt of Bishop Potter's letter yesterday, the Rev. Mr. Fillingham addressed one in reply, and, in spite of the Bishop's cutting words about people who make letters public before those to whom they are addressed have received them, he made his letter public, as he had done the first one. His reply follows:

"Right Rev. Sir: I am in receipt of your extremely violent and insulting letter of yesterday's date. I suppose so extraordinary a production was never before penned by a professedly Christian minister.

"You are, or affect to be, unaware that open letters are frequently written to public men. You are also unaware, apparently, that the Church of which you are an officer has declared that she has no inten-

tion of differing in anything from the doctrine, discipline and worship of the Church of England. I suppose you are also unaware of the fact that the ritual of St. Mary the Virgin does differ absolutely from that discipline and worship.

"I will not follow you in your own choice expressions and describe them as 'lunacy', but it is certainly a singular exhibition of ignorance.

"I note that you condone and are privy to the illegalities and idolatry practised by the rector of St. Mary the Virgin. I also note your threat of physical violence—that you, a minister of the Gospel, advise another minister to 'throw' us into the street; but I can assure you that no threat will affect those who are prepared not only to act but to suffer in the cause of Protestantism. Very truly yours,

"R. C. FILLINGHAM.

"TO THE RIGHT REV. HENRY C. POTTER.

"The Rev. Dr. Christian, of the Church of St. Mary the Virgin, is in Europe, and his assistant, the Rev. J. A. Lanpher, declined to make the Bishop's letter public. Its contents were, however, mere mention of the fact that the Bishop inclosed a copy of the letter he was mailing to the English vicar, and the instructions to do as he said he bade him in the other letter. The Bishop's letter was shown yesterday to the Rev. Mr. Ritchie, of St. Ignatius; to the Rev. Dr. Clendenin, of St. Peter's, West Chester, and to others of the 'Catholic' school, and caused rejoicing. The Rev. Mr. Wood, of St. Paul's Church, Stapleton, had been writing some letters of similar tenor, but he said on reading Bishop Potter's letter, that the letter's phrases were an improvement on his own.

"This correspondence grew out of a letter which the Rev. Mr. Fillingham addressed the other day to Bishop Potter concerning the services which the writer said he witnessed last Sunday morning in the Church of St. Mary the Virgin, Forty-sixth street between Sixth and Seventh avenues. He described the sacrifice of the mass, the burning of incense and the elevation of the host, declared all to be contrary to the doctrine of the Church, and called the whole ceremony profane and idolatrous.

"The vicar of Hexton is an interesting personality. He is short, and typically English in face. He does not, he says, belong to the Wickliff preachers, the organization which has grown out of the work of the late John Kensit, and which work is now under charge of John Kensit's son. These preachers now number twenty, and last year had financial support from the English public to the extent of about \$15,000. The Rev. Mr. Fillingham says he does not receive pay as do these Wickliff preachers, but labors at his own cost.

" 'The radical parson', as he has come to be called, is the only clergyman of the Established Church of England preaching regularly in Non-conformist pulpits. He was ordained in 1889, and spent two years in a



curacy. Then he went to Hexton, thirty miles out of London. The Bishop of Peterborough tried once to stop him, and others at one time tried to put him out of his living in Hexton. He is to sail for home next Wednesday, recovered in health, and says he will not spend the few days in further controversy. He plans, however, to return here next January, and conduct, under the auspices of a committee, a Lenten mission in the interests of Protestantism.

"Seated in the lobby of the Fifth Avenue Hotel, the Rev. Mr. Fillingham told a Tribune reporter last night that it had not been his intention, when he arrived in New York, to make any such protest, and that he was greatly surprised at the commotion it has caused.

" 'I came to New York' he added, 'on my way back to England from Japan, where I have been spending the spring. In Yokohama, at a Church of England service, I entered a public protest, at the wish of various members of the congregation, against the ritualistic practices which there obtain. On my overland journey East from Vancouver I stopped off at Toronto, and there likewise lodged a protest. I came to New York, as I thought, for a rest, but my visit to the Church of St. Mary the Virgin last Sunday morning has had far other effects. I shall do nothing further in the way of protesting here until I shall have returned to New York next January. Then I shall begin to take some definite action. Then if there are fools enough to arrest and make a martyr of me, so much the better for my cause. The anticipation of any such action on their part will not deter me in the least. At present, however, I shall do nothing further.'

"The Rev. Mr. Fillingham came before the public in March, 1902, when he visited this country to attempt to obtain President Roosevelt's intervention on behalf of the Boers, so that they might retain their independence. He is the author of 'King David', which was published in England a short time ago.

"So far as could be learned last evening no application for police protection had been made in behalf of the Church of St. Mary the Virgin."

It is probably kindest to adopt the Bishop's view, and consider the Reverend Mr. Fillingham a lunatic, but, at the same time, his actions have all the earmarks of the professional publicity seeker. He did return to New York on the 16th of February, 1904, and succeeded in achieving some degree of notoriety by the usual process of denouncing various things. He made a journey through parts of New England and the Middle West, but his efforts were wholly abortive, except that he increased the congregations in the churches he denounced. He accomplished this at St. Mary's, and also succeeded in increasing the admir-

ation in which the Bishop of New York was held, and for these two desirable results of his visits we are grateful to him.

Beyond this beneficial little excitement, the Trustees, or such of them as remained on duty, had a peaceful summer, and beyond ordering repairs to be made to the roof of the Mission House, had no business of sufficient importance to be recorded until November.

By that time the travellers had returned, and the Board took up again the usual routine matters; which, it may be mentioned, make the Minutes very voluminous, but a recital of which would not add to the interest of these pages.

The testimonials of Donald Johnston, candidate for Holy Orders, were presented, and ordered signed. "Dr. Prentice, Mr. Gorham and Mr. Daingerfield were appointed delegates to represent this parish at the meetings of the Archdeaconry."

The organ in St. Joseph's Hall was ordered to be put in repair at an estimated cost of \$150.

The Treasurer presented the resignation of Dr. Prentice. This serious loss to the Parish had been anticipated for some time, as Dr. Prentice had suffered a severe illness two years before, and had played the organ since with one hand and his feet. The Resolution on the departure from active duty of this consummate musician and loyal friend of St. Mary's is worth transcribing, for it not only shows the high esteem in which he was held, but embodies such assurance to him that his ideals would be carried on as could be conveyed in the recital of the detailed arrangements for the musical direction:

"Resolved that the board accepts with regret the resignation of Dr. Geo. B. Prentice as organist and musical director of the Parish, on the following terms—Full salary to be paid him until the end of this calendar year, and thereafter to be paid \$1,500 per annum until further notice, with the promise that his pension for life shall not be less than \$1,250 per annum. That he be appointed Organist Emeritus. Resolved that T. M. Prentice be offered the position of Musical Director at a salary not to exceed \$750 per annum. That he be authorized to employ Mr. Chegwiddden as organist at a salary not to exceed \$1,000 per annum, and an assistant organist Mr. Frederlein in charge of the Chancel Choir at a salary not to exceed \$400 per annum."

Considerate and grateful as this Resolution was, it did not seem ade-

quate to Beverly Chew, and, upon his motion, the following Minute was adopted at the Annual Meeting (14th December, 1903) and a copy sent to the subject of it: "The Board of Trustees desires to enter upon its Minutes an expression of the deep regret felt by all its Members at the resignation of Dr. George B. Prentice as Organist and Musical Director of the Parish, and for the fact that its acceptance is rendered imperative by the impaired condition of his health. The long and faithful service that Dr. Prentice has given to the music of this Parish, which has placed it in the very first rank in this City, and, in fact, in the entire American Church, cannot be too highly valued, or our indebtedness to him overstated. It gives the Board deep satisfaction to believe that the type of service he has given us will be perpetuated under the new Director and the best musical traditions of the Parish carefully conserved. It is also very gratifying to the Board that as a Member of this Body his long experience and ripe judgment will continue to be available. That the more retired and restful life upon which he now enters will greatly promote his physical improvement, is the earnest prayer of his fellow Trustees."

## 1904

The records of the early portion of this year contain little that need be transferred to these pages. The appropriations were about \$700 more than those of the previous year, and the affairs of the Parish appear to have moved along in an uneventful course.

In March, \$500 of the fund collected for Missions was sent to Bishop White of Michigan City, \$200 to Bishop Grafton, and \$50 to the Reverend R. W. Cuthbert, Kyoto, Japan.

Miss Redmond offered to paint and present an altar piece for St. Elizabeth's Chapel, which was accepted with thanks.

No meeting was held in May, presumably for lack of business, but at that of the 20th June, the Rector announced several changes among the curates: Fr. Lanpher had resigned as of the 30th April, and the Reverend Andrew C. Wilson was nominated in his place; and Fr. Starr had retired from the Parish on the 31st May. It may be noted, in passing, that during the rectorship of Dr. Christian there were frequent changes among the curates, and that few remained for any considerable length of time.



Yet another change is recorded when meetings were resumed in the autumn: Fr. Atkinson resigned, and the nomination of the Reverend Daniel Hinton was confirmed.

During the summer, repairs had been made in the Clergy House and Rectory, and \$150 had been spent in the gymnasium. An interior telephone system had been installed, and the organ had been cleaned. The pictures in the Lady Chapel had been photographed at a cost of \$75, of which expense the Church was to bear one-half. The house at 146 West 47th Street had been leased for a period of five years to the Hotel Somerset at the annual rental of \$1,600. It may be inferred from this, that the idea of adding to the seating capacity of the Church by building a transept on this property, had been abandoned, if it had ever been seriously entertained.

The organ was again giving trouble, and Dr. Prentice was requested to investigate the matter, and recommend what it would be best to do. At the next, the Annual Meeting of 1904, he reported that the magnets in the organ action required attention and that the bellows needed to be repaired. The work was, of course, ordered done, and the repair bills against the part-old-part-new and altogether inadequate organ continued to mount steadily.

At this Meeting appeared the first indication, other than absences, that Dr. Christian's health was not robust, for we find the entry that "The Treasurer was authorized to have a suitable seat prepared for the Rector so arranged as to shelter him from drafts".

## 1905

The year 1905 was even less eventful than its predecessor, and so little was there to record that all the Minutes of the year are not as long as those of a single Meeting in former years. In March the Treasurer came to the Meeting shortly before it closed—a sure indication that nothing of importance was to be done—and in his absence Mr. Dohrman, the then Assistant Treasurer, read the financial report. \$500 was ordered to be paid to Bishop Greer "for work in the Bronx as a Missionary contribution from the Parish", and it was decided to sell the Summer Home at Little Neck for \$7,500, possession to be given in the autumn. There was a deficiency of \$2,000 in the Endowment Fund,

and toward making up this amount "four gentlemen had agreed to contribute \$250 each."

The sale of the Summer Home evidently met with some obstacle—as other real estate sales have been known to do—and was not consummated as planned, but the delay was advantageous, for in the autumn a contract was entered into with Austin Corbin whereby he agreed to purchase the property, as soon as leave to sell had been obtained from the Supreme Court, for \$8,000. This transaction was duly completed, and the Corporation received the purchase price less legal expenses of \$136.24. The amount which had been lent on mortgage, with accrued interest, was returned, and of the balance \$4,500 was set aside as the "Summer Home Fund," obviously with the purchase of a suitable location in mind.

The papers of "Mr. Lewes and Mr. Day, Candidates for Holy Orders" were signed. The habit of recording only surnames is probably very widespread, but it is not to be commended, and at times makes the path of the chronicler difficult.

In the midst of the routine entries which for the most part make up the history of St. Mary's at this period of its existence, the Minutes of the Meeting of the 20th November, 1905, stands out. "The Treasurer reported a gift from a gentleman not connected with the Parish of about \$700, which sum together with the amount already reported (but not recorded) as contributed by certain members of the Board of Trustees was sufficient to reduce the old deficit which has existed for a number of years to a little over \$100." He went on to express the belief that the surplus of receipts over disbursements for the year would make up the balance.

It will be remembered that "the old deficit" had been created in the year 1897, and that it was to prevent a possible repetition in 1898 that the salaries of the Clergy and organist had been reduced 5%. It had been carried on the books for eight years, despite avoidable expenditures of many times the amount, and now stood at \$100. Nota bene: the appropriations for this year totalled \$25,520.

In view of the anonymous gift, and of the encouraging report that the \$100 eight-year-old deficit would be wiped out this year, "the Treasurer was authorized to pay the arrears of salary due Mrs. T. McKee Brown (for the late Fr. Brown), Rev. Fr. Staunton and Rev. Fr. Upjohn and to Dr. Prentice, amounting in all to \$354.18."

## T H E   S T O R Y   O F   S T .   M A R Y ' S

It is said that laughter and tears are very close together, but it is hard to say which would be called forth by that resolution. For eight years the Trustees had worshipped in a church that had cost \$356,000 to build on land that had cost \$209,000; for eight years they had passed annual appropriations of approximately \$25,000 for running expenses; and for eight years they had left unpaid salaries "amounting in all to \$354.18". This pitiful debt was paid at last because of a gift from one who was "not connected with the parish". And all the circumstances, including the fact that this mean little sum was "the arrears of salary due", is set forth explicitly in the permanent records of the Corporation. Is it the record of a tragedy of modern business efficiency, or does its unintentional humor prevail?

At this same Meeting the Treasurer reported that he had invested \$4,500 for the Summer Home Fund, a like amount for the general funds; and he was instructed to sell two mortgages totaling \$25,000 and to pay off the mortgage of that amount on the house next the Church, 146 West 47th Street.

At the Annual Meeting of 1905, which was held on the 19th December, having been adjourned from the regular date, the Board received the report of the President and Treasurer that they had purchased "certain property at Keyport, N. J. for use as a Summer Home". This action was approved, and the Treasurer was authorized to mortgage the property for such sum not to exceed \$3,500 as would cover the cost of necessary repairs. Possession of the property was to be obtained on the 1st April, 1906.

There is one interesting association connected with this property, which it was not within the province of the Minutes to mention, but which is nevertheless worth noting. Prior to its purchase by the Church, the house which is now and has been for twenty-five years the Summer Home, was a fashionable small sea-side hotel, and there are those among the present attendants at St. Mary's who have danced at balls within its hospitable doors. To such an one, who would now probably consider dancing days as done, it must be a curious sensation to go to the Home and see the uses to which its spacious rooms and corridors have been converted.

At this last Meeting of 1905 a telephone was ordered put in the Clergy House with an extension to Fr. Wilson's office. Such little



entries serve to remind us that some of the mechanical appliances which we have come to regard as indispensable are not actually such old established necessities as we sometimes believe them to be.

It would appear that Fr. Wilson had been doing some entertaining, for "The Treasurer was authorized to pay \$38 for money expended in hospitality, and provided there be sufficient money to warrant it he be further authorized to expend \$200 for dining room furniture for the Clergy house."

Henry Tiedgens was dismissed from the position of Sexton, and Frank Hoffman, who had been his assistant, and whom most of us remember, was appointed temporarily to fill the position.

At this time Thomas M. Prentice resigned as Musical Director, and the Board accepted his resignation with an expression of deep appreciation of his faithful services for thirty-one years and of regret at his leaving the Choir. Frank J. Chedwidden was appointed Musical Director in his place, to take charge of the music on the 1st January, 1906.

## 1906

The appropriations for the year 1906 amounted to \$26,771, an increase of \$1,251 over those of the previous year. At the January Meeting, when they were adopted, it was resolved to install another bathroom in the Clergy House at an estimated cost of \$326, and to provide additional fire extinguishers for the sum of \$100; from which premises it may fairly be argued that the Treasurer considered the financial outlook improved.

The final entry of the Meeting records the fact that "a person wishing to be appointed official undertaker of the Parish" had made written application, and had intimated his desire "to put his plate on the front of the Church". This was too much, and the "person" was curtly refused.

A Special Meeting was called on the 31st January to close the contract for the purchase of the property in Keyport, when it transpired that the sellers were Lila de Salignac and Walter B. Harris, and that the price was \$7,500. Of this amount the Corporation paid \$3,500 cash, and gave a mortgage for the balance to the Metropolitan Life Insurance Company.

For some reason, which is not a matter of record, the Parish was

## T H E   S T O R Y   O F   S T .   M A R Y ' S

interested in the Diocese of Springfield, and the contribution of \$500 to Domestic Missions was designated for that work, and an appeal was made from the Pulpit.

An entry, which seems curiously out of date now, closes the record of this Meeting: "On motion the consent of the Board was given to the Lexington 145-155 West 47th Street for the establishment of a bar."

Donald K. Johnston was about to be made a deacon, and his papers were presented and duly signed.

\$100 was authorized to pay bills for entertaining visiting clergy.

\$100 was appropriated for use in the Sacristy.

Such entries as the three given above, of which there are a great many throughout the records, are particularly unsatisfactory to an editor who aspires to be conscientious. As they stand, they are not in the least interesting, but they seem to point to information that we should be glad to have if they were not so meagre. Who was Donald K. Johnston; why do we come at this time upon appropriations for entertaining visiting clergy, and who entertained them before, or why did they not visit us before; to what use was the \$100 put in the Sacristy? It will no doubt be clear to any one who reads this story of St. Mary's that much of interest in connection with the Parish has been omitted because it has no place in the available records, and because it antedates the recollection of the editor. Should the present volume be received with sufficient interest to warrant another edition, it is the desire of the Trustees to produce a history of St. Mary's that shall be worthy the name, and that shall supply the many deficiencies of the present story. In the perhaps too optimistic hope that this may be the case, the Trustees would ask that any information relating to the Parish, any biographical material about persons connected with the Parish, any anecdotes which are authentic, any records of services rendered or donations made to the Parish, any descriptions of significant or important Masses or other Services, or any names, which have been omitted from this Story or have been inadequately or incorrectly mentioned, will be sent, in detail, with dates and all the correlated facts, to the Trustees. On the 8th December, 1933, will be observed the Sixty-fifth Anniversary of the Parish, and, if an enlarged history be desired, that would seem to be an appropriate time for its appearance. Whether this incomplete story, which is in some ways but a bare outline, be followed by a worthy his-

tory depends upon the interest and support given to this attempt to relate the happenings of many eventful and important years.

In the records of the Meeting of the 23rd April, 1906, mention is made of a project which we can only regret was not carried into execution. Dr. Christian had been looking for a suitable house to be used as the nucleus of a mission for colored people, and at this time he had some hope of finding such a house. The Trustees authorized him to engage another curate, should he succeed in securing the premises needed to house the proposed mission.

At this Meeting Frank Hoffman was appointed Sexton of the Parish. Within the next three weeks he met with some sort of accident, for the Trustees, at the Meeting of the 14th May, appropriated \$125 "for the medical services rendered Frank Hoffman the Sexton after his late accident."

Although the month of May is usually the time when the Treasurer, with the dread of the five lean kine of the summer months upon him, holds the door of the treasury open only a very little way for absolute necessities, we find an exception this year in the form of an appropriation of \$530.10 for an extra bathroom to be installed in the Clergy house.

A Special Meeting was called to consider an offer from George Felton of \$6,000 for the leasehold estate of the Corporation in 232 West 45th Street, the former Clergy House. As the lease had but a short time to run, and the rent would be materially increased upon a renewal, this was considered to be a satisfactory offer, and was accepted.

When the Trustees convened in the autumn, the 22nd October, they learned of and approved certain investments made by the Treasurer during the summer, and also received his report that only \$1,000 had had to be borrowed to tide over "the thin months." In view of this comparatively satisfactory state of the finances, they readily approved the additional \$71.50 which the bath room in the Clergy House had cost, over and above the estimate, and authorized repairs to the amount of \$554.64 in the Rectory and Clergy House. A new piano was wanted for the Guild room, and this matter "was referred to the Rector with power"—which is usually another way of saying that the request was granted.

"Letters were read from the Rectors of the Church of the Advent



and St. Mary the Virgin, San Francisco, thanking this Parish for its contributions sent after the fire." That great catastrophe had begun with the earthquake of the 18 April, and St. Mary's had done what it could for the sister parishes.

Joseph D. Pickslay resigned as a Trustee, and "the Rector was authorized to offer the position on the Board to Mr. George G. Frelinghuysen," who, however, did not accept, as the Rector reported at the next Meeting.

## 1907

At the first Meeting of 1907, held the 14th January, the Rector nominated the Reverend F. D. Graves as a curate of the Parish, and renominated the Reverend A. C. Wilson. As is customary, the Trustees confirmed both nominations. "The certificates were ordered signed and forwarded to the Authorities of the Diocese," which seems unusual in the case of Fr. Wilson, who had been a curate since June, 1904.

The appropriations for the year amounted to \$28,235.84, which was an increase of \$1,464.84 over the previous year. The largest single increase was for Missions, which rose from \$200 in 1906 to \$600 this year. The gas consumed in the Rectory was, at this time, made a charge upon the Corporation.

No business that would now be interesting to recount came before the Board until the Meeting of the 8th April, when the Rector nominated the Reverend Lawrence Kent as curate.

Fr. Wilson sent in a bill "for \$69 expended in entertaining visiting clergy for the first three months of this years." It was ordered to be paid, but it seems to indicate a system with which we are not now familiar.

Robert V. McKim was elected a Trustee to fill the vacancy caused by the resignation of Joseph D. Pickslay.

In May the Executive Committee reported to the Board that an offer of \$7,000 had been received from Theodore F. Meeker for the leasehold of 248 West 45th Street, the former Mission House. As this lease from Astor had four years to run, and a renewal could not be obtained on the then favorable terms, it was considered wise to accept Meeker's offer, and the necessary application was ordered made to the Supreme Court. It is a very simple matter to record these sales here, but they involved some small labor for the Secretary, as the necessary

## T H E S T O R Y O F S T . M A R Y ' S

Resolutions, which had to be passed before the transaction could be started, comprised 360 words.

For the first time, there is a record that the coal for this year was bought at one time at the spring price; and we read that "a boatload of Lehigh coal, 150 gross tons, at \$4.80 per ton" was ordered. Examination showed the electrical wiring for the organ to be in dangerous condition, and \$600 was appropriated to repair it. At the same time the dining room in the Mission House was put in repair, and a book-case was ordered for the Rectory. There is no record of how the Mission House was used during Dr. Christian's rectorship, or by whom, and no appropriation had been made for its maintenance since 1904, when \$200 was voted, but the foregoing reference to the dining room would seem to indicate that it was thought well to at least keep the premises in repair. One can hardly think that either the Parishioners or the Trustees approved of being without Sisters at St. Mary's.

When the Board met the 27th June, Beverly Chew spoke of the death of Dr. Prentice, and the following is transcribed, not only because it fittingly closes a remarkable term of faithful service, but because it presents an ideal that it would be well to strive to attain. A life that deserved such an eulogy is not a life that should be lightly forgotten:

"The Secretary presented the following Minute, recording the death of our late fellow Trustee, George B. Prentice, Mus. Doc.

"It is with deep sorrow that the members of this board record the death on June 20th, 1907 of their late associate, Dr. George B. Prentice.

"Of Dr. Prentice's work in organizing and developing the type of music that has made this Parish famous throughout the Anglican Communion, very much could be said, but it is felt that at this time it is sufficient to acknowledge the debt we owe to the genius—that conceived and the patient ability that accomplished the important results achieved. For thirty-three years he gave himself to the work and only retired when disabling sickness rendered him powerless to perform his duty. The Parish owes to him the deepest gratitude for the life of devotion to its service.

"He was a careful and attentive member of this board, and prompt and faithful in the performance of every duty. His associates will greatly miss his presence at the meetings and record with grateful memory his genius as a musician and his high character as a man."

The Men's Thank Offering had been taken in the Parish, and amounted to \$1,510, which was designated as follows: "\$300 for Rev. Mr. Wood, Woonchong, China; \$250 Bishop Seymour Endowment Fund; \$200 Rev. John A. Staunton, Jr., Philippine Islands; \$250 for the Missions of the Bishop of Fond du Lac; \$250 for Coadjutor Bishop of N. Y. for the Bronx; \$260 St. Alban's High Bridge Building Fund."

The next entry is of importance, for it marks the beginning of the work of decorating and beautifying the Church, which, while magnificent in its proportions and fine in some of its appointments, presented at this time and for years to come a somewhat cold interior.

"On motion it was voted to communicate with Mr. Kempe or his successor for designs for Chancel windows with the following subjects: Center Window; Top, The Nativity, bottom, Appearance of the Angels to the Shepherds; West window; Top, The Visitation, bottom, Marriage of St. Mary. On motion the Treasurer was authorized to obtain accurate measurements of the windows."

It will be noted that designs were suggested for only two of the windows, but in time C. E. Kempe & Co., Ltd., of London, produced designs for the five, and in the course of the next ten years executed three of them. Kempe's suggestions are reproduced on another page.

The Trustees did not meet again until the 11th November, 1907, when they were confronted with a large number of matters that claimed attention. Before entering upon them however, the following Resolution was offered by Haley Fiske on the death of Bowen W. Pierson, which had occurred on the 4th July. As he was Beverly Chew's brother-in-law the Secretary neither wrote nor offered the Resolution.

"The Board places on record an expression of the deep grief of its members over the death of Mr. Bowen W. Pierson since its last meeting and of their realization of the severe loss the Corporation has suffered. Mr. Pierson has served as a member of the Board over fifteen years; has been diligent in his attendance upon its meetings; has been devoted in his personal and official interest, and wise in his counsel. His service extended over a period covering many parish experiences—of poverty, of the receipt of the Cooke legacy and the erection of the splendid plant it now occupies, of the formation and building up of the endowment fund, of the death of its first rector and the troubles incident thereto, and of the coming of its present rector and the growth and



prosperity it is now experiencing. In all exigencies he was patient and sympathetic, in his duties as trustee he was earnest and industrious and his sweet disposition and deep piety were an example to his associates. The Board wishes also to express its most sincere sympathy with the widow and daughter in their great loss and to assure them that his work for the church will never be forgotten and his memory will ever be tenderly cherished by his fellow members."

The resignation of Robert V. McKim as a Trustee was received and accepted with regret. Thus but four Trustees remained, including the Rector, and the first business of the Meeting, after the Board had recorded its regret at the passing of a faithful member, was the election of two Trustees. The Honorable Alton B. Parker and Mr. Elliott Daingerfield were nominated and unanimously elected. Mr. Daingerfield had served for a number of years as head usher and with the Rector, as the committee on the assignment of seats, and he had, of course, embellished the Lady Chapel with the paintings that were then and are now world famous. It would be wholly inappropriate to speak of Mr. Daingerfield's great reputation as an artist, but it is interesting to note here that in point of service he is the father of the Board of Trustees.

The accounts of Chegwidden, the Organist, had become involved and were in arrears, and he was removed from the position, and the Assistant Organist, Mr. Walter S. Fleming was put in charge of the music.

Five hundred Prayer Books were ordered, and the insurance on the Church and its contents was renewed in the amount of \$265,000.

Again the organ claimed attention, and this time new motors had to be bought.

The Flanders Hotel requested permission for a liquor license, and as usual the permission was given.

By the time of the Annual Meeting, 10th December, Kempe, of London, had submitted designs for the two windows, and had stated that the cost would be £400 for each window. The designs were examined and accepted "but work was deferred until the times should show improvement."—That rider has a singularly familiar sound today.

Several matters affecting the music were laid before the Board, and tend to the conclusion that that important branch of the services at St. Mary's was not esteemed as highly as it had been under the former

Rector. The salary of the Organist, which was now at the rate of \$600 a year was to be raised after the 1st January to \$900; he was to be allowed \$3 a Sunday for an assistant organist, and \$25 a month "for the salary of Mr. Wilson for training the boy choir." Dr. Christian evidently did not consider it necessary to pay very much for music.

Again the organ had to be repaired, and, apparently in the hope of avoiding some expense or of keeping it going, an annual contract was entered into with the Hope-Jones Organ Co. to care for the organ.

A new apparatus for striking the Angelus Bell was ordered at a cost of \$155, and the expense of wiring.

This being the Annual Meeting, the election of officers was held, and Dr. Augustus S. Knight became Vice President in the room of Bowen W. Pierson, while Fiske and Chew remained Treasurer and Secretary respectively.

Permission was granted to Mrs. Pierson to place a tablet to the memory of her late husband on the wall of the Church, under the 14th Station of the Cross.

## 1908

For the first time in several, the appropriations for the current year were less than those of the year previous. The total of the appropriations for 1908 was \$26,932.87, while that for 1907 had been \$28,235.94. This was largely due to the smaller salary to be paid the Organist.

"The Treasurer reported that among the Christmas contributions he had received the sum of one hundred dollars from Mr. Henry Ollesheimer," and the Secretary was instructed to "express the thanks of the board for his kind gift."

At the March Meeting "The Testimonials for Holy Orders of Marshall Mallory Gray were presented by the Rector, and on motion were ordered signed."

The Treasurer was authorized to purchase 250 copies of the old edition of Hymns Ancient and Modern; and it was decided to increase the salary of the tenor \$100 a year, beginning with the 1st October. It is safe to infer that the music was not satisfactory, but these palliatives could not reasonably be expected to improve it to any marked extent.

Two entries referring to the Services of the Church are of more than

## T H E   S T O R Y   O F   S T .   M A R Y ' S

passing interest, as they stand recorded in the Minutes of the April Meeting. "The Treasurer was authorized to pay five dollars per Sunday for the services of a sub-deacon whenever it is required by Fr. Kent to assist in certain High Masses." "The Treasurer was authorized to pay Fr. Fiske the sum of fifty dollars for his addresses at the Three Hours service on Good Friday."

It will be remembered that in March, 1903, the Trustees had decided to sell 29 West 25th Street for \$60,000. Fortunately, that transaction was not consummated, and at this meeting the property was sold to Rosanna Batchelor for \$75,000. The thanks of the Board were extended to Mr. Ecker and Mr. Stabler for their efforts in the matter. The former is now the President and the latter was for many years the Comptroller of the Metropolitan Life Insurance Company.

The Special Meeting, which was called the 4th May, to complete the sale, was held in the Rectory on account of Dr. Christian's illness. It was the first held there for many years. Having authorized the execution of the necessary papers, the Trustees granted permission to Mrs. Newell to place on the east wall of the Church, a tablet to the memory of her late husband, Commander Newell, U.S.N. who had died in 1896.

New benches, similar in design to those in St. Ignatius Church, were ordered for St. Elizabeth's Chapel, "provided he (the Treasurer) can spare the money."

Dr. Christian's health had grown steadily worse, and he was granted a leave of absence until the 1st October. This was evidently not considered long enough, for the Board met a month later and extended it until the 1st January, 1909.

During the Rector's absence Dr. Van Allen, Bishop Weller, Bishop White, the Bishop of Salino and the Reverend Charles Fiske, amongst others, preached in St. Mary's.

At the Annual Meeting, 21st December, 1908, Mr. Walter S. Fleming was reelected Organist and Musical Director for the ensuing year at a salary of \$1,500. It was decided to sell the property of the Corporation at Woodcliff, New Jersey.

### 1909

When the Trustees met for the first time in 1909, on the 25th January, the outlook of the Parish was far from encouraging. The previous



year had closed with a deficiency of \$3,756.76, and the number of those who had pledged for the current year was forty-three less than at the same date in 1908.

Several matters worthy of record were taken up before the important business of the Meeting was reached: the money received at Requiem Masses was to be devoted to the Guild of All Souls. The Reverend Clarence M. Dunham was confirmed as curate, and the offer of Fr. Hooper to remain at a salary was declined.

A letter was then laid before the Trustees from the Reverend Dr. George M. Christian, in which he resigned as Rector on account of his failing health, and requested that the resignation take effect on the 1st March, 1909. This had evidently been anticipated, and the resignation was accepted with regret.

With the concurrence of the Rector, the Bishop Coadjutor of Fond du Lac, the Right Reverend Reginald Heber Weller, D.D., was invited to take charge of the services of the three ensuing Sundays.

By the time these various matters had been acted upon the hour was so late, that the Meeting was adjourned until nine o'clock the next morning, when the negotiations for the sale of the property at Woodcliff were closed.

At this Meeting the resignation of the Hon. Alton Brooks Parker as a Trustee was received, and was accepted with regret.

From the records of the February Meeting it is clear that Fr. Dunham was actually if not nominally in charge of the ecclesiastical affairs of the Parish. He was authorized "to employ an additional curate, and to secure the services of either the Sisters of St. Mary or St. John the Baptist for work in the Parish." This entry is worth noting. It proves that the Trustees did want Sisters in the Mission House, and that the preliminary steps to restore them to the Parish were taken even before the resignation of Dr. Christian had become effective. The responsibility for the removal of the Sisters, and their long absence from St. Mary's, does not fairly rest upon the Trustees.

Steps toward the calling of a Rector were being taken, but as Dr. Christian still occupied the position, nominally, no direct reference was made to them. That "the expenses of Dr. Knight's trip to Chicago were ordered paid" is the only entry on the subject.

The Hopewell-Jones Company had evidently not given satisfaction

in their care of the Organ, and a contract was made with the Hook-Hastings Company to inspect it, twenty-four times a year, and make minor repairs and adjustments. The same company is still doing so.

While the Meeting of the 16th March was a long one, and there is not much doubt which of "the affairs of the Parish" was discussed at length, the Trustees were not yet ready to announce a definite decision, and the subject of the new Rector was not referred to. It is worth noting, however, that even at this time, with the Pulpit to be filled every Sunday, and Lent upon them, the Trustees showed no sign of panic, and "respectfully declined" the proposition of the Reverend Mr. Bouchier, who had written from Montreal "asking permission to preach in St. Mary's Low Sunday for the purpose of presenting his work at St. Jude's, Hampstead, London."

At the Meeting of the 11th April, 1909, "The following resolution was then offered and passed by unanimous vote: Resolved that in recognition of the long and faithful services of the late Rector the Rev. George M. Christian, D.D., the sum of one hundred and twenty-five dollars per month be paid to him and that amount added to the appropriations of the current year." Mr. Hyde also offered to give \$100 a month "for the benefit of the late Rector." The \$125 was contributed by Haley Fiske, but the Minutes do not mention that fact.

Fr. Taylor asked for the use of the Church in connection with the forthcoming meeting of the Confraternity of the Blessed Sacrament. The request was granted, and arrangements were made for the music at the Solemn High Mass on that occasion.

Pierre Le Brun offered to have the tympanum over the main doors carved in accordance with the original plans, as a memorial to his father, Napoleon Le Brun, and Haley Fiske offered the Calvary over the doors in memory of James Burt, his predecessor as Treasurer. Both offers were accepted with thanks.

A few days later, on the 17th April, the Trustees met and began their deliberations very agreeably by receiving the Treasurer's announcement that the Easter Collections had amounted to \$826.47, which was a record, and \$250 more than the previous year.

Mr. Edwin S. Gorham was unanimously elected a Trustee, and is, happily for all concerned, serving in that capacity today. Mr. Gorham had evidently been apprised of his impending election, for he was

soon able to join the Meeting and be welcomed by his associates.

"The following resolution was then offered and on being duly seconded was passed unanimously: Resolved That the Very Rev. Joseph G. H. Barry, D.D. now Dean of Nashotah is elected Rector of this Parish and President of the Board of Trustees at an annual salary of five thousand dollars."

This record looks plain and simple enough, but it would be utterly impossible to estimate the effect which this action has had upon countless people, many of whom are now parishioners of St. Mary's. Probably the recollection of most of the members of the present congregation does not go further back than Dr. Barry—the Rectors of St. Mary's have each given his name to an epoch—and it gives one something of a start to realize that there was a time when his name was unknown in the Parish. To us he became as integral a part of St. Mary's as Fr. Brown had been to the previous generation.

Having settled this vitally important matter, the Trustees decided to distribute in the Church on Low Sunday "a circular relating to a memorial to the late Geo. B. Prentice Mus. Doc."

The Trustees met again on the 10th May, 1909, at which time "The Secretary reported that he had received a letter from the Rev. Dr. Barry accepting his election. Dr. Barry then entered the Meeting and took the Chair as President of the Board."

Although the Parish had nominally been without a Rector for only about six weeks, it had actually been without its constitutional and logical head for a long time, and there were no doubt many loose ends to gather up. Even the brevity and formality of Beverly Chew's Minutes cannot conceal the fact that the new President of the Trustees was not the man to leave ends loose very long.

At this first Meeting he plunged into the business of the Board, and we find it recorded that many decisions were made, and considerable work undertaken. A Mrs. Terry had laid claim to certain pieces of furniture in the Clergy House, which were supposed to belong to Fr. Kent. The matter had been in abeyance for some months, but it was now decided to turn the furniture over to Mrs. Terry.

Dr. Barry's first act as President of the Board was to nominate Fr. Dunham as curate of the Parish, and to arrange that he receive



three months' leave of absence with full pay, and \$100 additional, "in recognition of his faithful services."

The bell, and the roofs of the Church were reported to be in need of repair and "The Treasurer was authorized to expend whatever sum may be necessary to" put them in good order. Dr. Barry's influence may be detected in this ordering necessary work to be done without the delay of securing estimates. No such entry had appeared in the records for many years. While in no sense a man ignorant of the value of money, Dr. Barry was always more interested in having important things done than in discussing the way to do them.

The question of having Sisters attached to the Parish had been laid before him, and in the record of this first Meeting over which he presided appears the following characteristic entry: "The Rector announced that the community of the Holy Nativity had consented to send a proper number of Sisters to work in the Parish. And on motion \$100 per month was appropriated for their expenses." That is an excellent example of Dr. Barry's method: Sisters were necessary, arrange to have Sisters, provide some money for Sisters, and leave the details to the Sisters.

At the June Meeting the Rector nominated the Reverend Anthony E. Van Elden as curate; and was authorized to employ Fr. Henkle during the summer, if necessary.

As was to be expected, certain repairs were needed in the Rectory, Clergy House and Mission House, and these were ordered made at a cost of \$1,450.

When the Trustees convened in the autumn, the papers of application for Holy Orders of Gerald Horton Lewis, a parishioner, were ordered signed. The inevitable accumulation of routine matters was disposed of after the summer recess, but none of them was of sufficient interest now to record here.

In November, Dr. Christian presented to the Parish his white Chasuble and his Chalice and Paten. They were accepted and the grateful acknowledgments of the Board were made to Dr. Christian.

The tenant of 155 West 46th Street had asked for permission to apply for a liquor license, but, after considerable deliberation, the Board declined the request.

The Summer Home at Keyport was the principal business of the

## T H E   S T O R Y   O F   S T .   M A R Y ' S

Annual Meeting, 13th December, 1909. It appears that Miss Hoffman had been in charge during the summer, and she had reported a deficiency of \$669.70. In addition a bill for supplies amounting to \$100 was presented, and various neighbors of the Home filed claims for alleged damage done by the boys. So discouraging did the prospects of the Summer Home appear to be, that it was proposed to sell the property and to discontinue that activity of the Parish. The matter of the sale, however, was laid over for further consideration, and it is not hard to divine whence the objection to selling it came.

In view of recent developments, it is interesting to find this entry: "Mr. Fogarty was requested to inspect the boilers of the Church heating plant for the purpose of determining whether they can be safely repaired or whether it will be necessary to install new ones." Fogarty's report favored the latter course, and the estimate of the Baker-Smith Company of \$1,073 for a new boiler, and \$159 for covering pipes was accepted.

During the year 1909 Mrs. Burt presented a handsome carved and decorated portable altar with its ornaments for use at the Children's Masses, in memory of her late husband, for many years Treasurer of the Corporation.

### 1910

With the beginning of the new year the new Rector began to inaugurate certain changes which he felt to be necessary. The Trustees realized that they now had a leader who would show the way, and they fell in behind him and gave him all the support they could. A contract for wiring was made with the Western Electric Company and for fixtures with the Mitchell-Vance Company, and soon electric lighting began to make its appearance generally throughout the Church and its buildings. It is true that gas, as a means of lighting, was not completely expelled until the summer of 1930, but it began to be displaced by electricity within the first year of Dr. Barry's Rectorship.

The matter of the music was next considered, and the Regular Meeting of the 14th January was adjourned to the 24th, at which time Mr. Fleming, the Organist and Musical Director appeared before the Board. No one other than a Trustee had done so since the new buildings were being erected. The outcome of these two Meetings

## T H E S T O R Y O F S T . M A R Y ' S

was that Mr. Fleming was given authority to make such contracts with the four soloists, and such arrangements with the chorus and orchestra as he thought best, provided the cost of the music did not exceed \$8,000 for the current year. It is not definitely stated, but it seems probable that the authority of the Musical Director had not been absolute as regards the music since the retirement of Dr. Prentice, until this arrangement, which was reduced to writing, was made with Mr. Fleming.

The subject of the music had claimed so much attention in January that the usual reports had to be deferred to the Meeting of the 23rd February. At that time the Treasurer was able to announce that there were 307 pledges, or 32 more than the previous year, and that the total amount pledged was \$8,455.80, being an increase of \$670.

Dr. Barry being the first unmarried Rector, had arranged for the curates to live in the Rectory, and, as no part of the Clergy House was now used as living rooms a reduction in the assessment on that portion of the property was claimed.

Changes were going on outside the Church as well as within, and yet another hotel, the Longacre, applied for permission to seek a liquor license. Each of these applications indicates a change in the character of the neighborhood, and points to the fact that fewer parishioners were living near the Church.

At this Meeting the "Rector announced that Miss Florence Jones had given \$300 for a library for the use of the Parish, the same to be under the charge of the Sisters."

In April the Rector was authorized to appoint a third Curate, and he nominated the Reverend H.B.B. La Ferre, who was at once confirmed. The mention of this name will no doubt call up many pleasant memories, and none pleasanter than the way in which he sang the High Mass. It is probably no injustice to the others to say that no Curate of St. Mary's, within the past twenty years, excelled Fr. La Ferre in this particular.

The amount assessed against the Parish for Missions was \$600, and at the May Meeting Dr. Barry reported that \$705 had been raised. He took no personal credit for this achievement, which was, and would be now, most unusual in the annals of St. Mary's, but there is no doubt that he was the prime mover in the efforts, as he was of most



## T H E   S T O R Y   O F   S T .   M A R Y ' S

of the Parish activities from the time he came to St. Mary's until his health failed. Those who have only known Dr. Barry during the last few years of his Rectorship have but a faint conception of the energy with which he worked to lay the foundations of the splendid structure he later raised. His chief interests were probably the children and the pulpit, and it may give some idea of his early labors to say that during his first two years at St. Mary's he delivered three hundred sermons or addresses.

In the record of the Meeting of the 14th November, 1910, we encounter a name that has been very familiar to most of us. The thanks of the Board were "extended to Sister Harriet for the satisfactory and economical management of the Summer Home." A few months before the Trustees had been on the point of considering the sale of the Keyport property, but had been persuaded by Dr. Barry to open the Home for one summer more. So disgusted were the Trustees with the whole matter that they rented the property from October to June for the handsome sum of \$20 a month. At the expiration of the lease, Sister Harriet took charge and Dr. Barry raised the interest in the Summer Home and the money to run it. Nothing more is heard of damage suits, but instead, at the end of the season Sister Harriet reported that she had spent \$1,763.75, and she returned \$355 of unexpended funds.

At this Meeting, as at very many others, there was evidence that the Trustees considered nothing small that concerned St. Mary's. They went exhaustively into the subject of fire insurance, and increased that on the Church and its contents to \$302,000; and "on motion the Treasurer was authorized to purchase a vacuum cleaner for use in the Church."

The Annual Meeting of 1910 was held on the 19th December, and transacted the routine business that pertains to such occasions. A further indication of the change in the character of the neighborhood came in the form of "a letter protesting against the ringing of the Church bell, especially at 7:30 A.M."

The Rector was requested to look up the statues that formerly were on the Altar in the old Church with a view to placing them in the Church, if found suitable; and Mr. Daingerfield was requested to "in-

vestigate the condition of the paintings formerly on the wall of the old Church." Unfortunately, although diligent search was made, no trace has ever been found of either the statues or pictures.

## 1911

Even in the short time of his Rectorship the ability of Dr. Barry as a preacher and administrator had made itself felt, and when the Treasurer presented his appropriations for the year 1911 they were approved without alarm, although the total was \$30,447.76. As a further evidence of confidence, and of confidence in him, the Rector's salary was increased. The beginnings of the two previous years had been so full, one of Dr. Christian's resignation and the next the difficulties with the music, that the annual appropriations were not included in the Minutes, but those of 1908 amounted to \$26,932.87. In the three years the Diocesan assessment had been increased from \$425 to \$1,105. This sum the Trustees agreed to pay, but they instructed the Treasurer to protest against the apportionment of \$3,315 for the General Missions of the Church.

The objection to paying this amount was evidently considered by the Diocesan authorities to be well founded, for the apportionment was reduced to \$750, which sum the Board, at the April Meeting, appropriated. Curiously enough the assessment, against which no protest had been made, was reduced by \$15.

St. Cyprian's Chapel had asked for the Organ in St. Joseph's Hall, but the request was declined. There had been some discussion on the subject of discontinuing the Kindergarten, but on the Rector's expressing belief that he could raise the \$750 necessary to run it for a year it was decided to keep it open.

During this spring the Corporation was ordered to install a fire-escape on the front of the Mission House, and for a time there seemed to be no way of avoiding this disfiguration; but the authorities at length consented to its being placed on the back of the building, and this was done at a cost of \$600.

Toward the appropriation of \$750 for Missions the sum of \$933.80 had been collected, and the overplus of \$183.80 was sent to Fr. Staunton in the Philippine Islands. To the same distant field, Thomas Hen-

ningsen, who had been an acolyte in St. Mary's for a long time, was about to depart as a missionary worker, and \$250 was presented to him when he left to join Bishop Brent's staff.

As an evidence of the spirit in which the Trustees took their responsibilities, the following entry is worth noting: "On motion a leave of absence for six weeks was voted to the Treasurer to permit him to take a trip to England."

In June the Friars Club was considering the purchase of 151 and 153 West 46th Street, and Leopold Weil, the real estate broker who was trying to negotiate the sale, had asked the Board if it would oppose the Club's application for a liquor license in the event of its acquiring the property. The usual answer was made: that the Church would not oppose. The same attitude was taken in the autumn toward the applications of the Hotel Somerset and the Douglass.

During this season the Summer Home was again satisfactorily managed by Sister Harriet, and when the house was closed certain repairs were made and the launch was put in storage.

## 1912

By the first Meeting of this year, 8th January, 1912, the affairs of the Corporation were on the sound and orderly basis upon which they remained for many years. Dr. Barry's influence dominated the Board and the Parish, and in spiritual matters he reigned supreme. Haley Fiske had practically sole charge of all matters of business, and these two strong able men sought or accepted little help from others. For the most part the Minutes record actions which had already been taken, and which were referred to the Board only for formal ratification.

At this Meeting the Treasurer announced the appropriations for the current year, amounting to \$29,680.76, and reported that the cost of advertising the Church Services in the Hotels of the City was now \$40.

The appropriation for the Music was still mounting, but had not yet reached that for salaries, being \$8,400 for this year, while the latter was \$10,700. Only \$300 was devoted to the Mission House, and one wonders how the rest of the money was raised, for the Sisters certainly could not have lived on \$25 a month, even in 1912.



The departure from the Parish of Fr. Dunham was announced at the February Meeting, when the Rector proposed to have only two Curates, and suggested that their salaries be increased from \$1,000 to \$1,200 a year. The suggestion was adopted; and this matter, with the report of a small fire in 146 West 47th Street, were the only entries beyond those of the usual routine business.

Yet another request for permission to apply for a liquor license was laid before the Board at its Meeting of the 18th March, this time by J. R. Edwards, of 143 West 47th Street. As usual, investigation was made, which proved satisfactory in this case, and Edwards was advised that the Corporation would not oppose his application.

Reference has been made before to the brevity of some of Beverly Chew's records, and this Meeting furnished another example. "The lead box from the Corner Stone of the old Church in 45th Street was brought in and opened in the presence of the Board." This entry is followed by a list of the contents of the lead box, which was given in the early portion of this volume, but we are not told where the box had been, or why it made its appearance at this Meeting. That it was not put in the Corner Stone of the new Church is understandable, but what disposition had been made of these then historic relics for the past fifteen years?

At this Meeting the Corporation finally closed the sale of the Sears property, in Marshalltown, Iowa. While this fact cannot bring to the reader anything like the satisfaction it brings to the compiler, it is nevertheless worth recording. The Sears property came to the Church as part of the legacy from Miss Cooke, and it appears in the Minutes more frequently, and was the cause of more difficulty to the Trustees, than all the other holdings put together. Haley Fiske and Dr. Knight had each gone out to see it, and the local agent had written letters out of number about it. Over and over again the Board thought it had been sold, and every time the transaction collapsed before it was completed. But this time it really was sold, and in consequence the Church became, finally, \$7,000 richer in money.

As many of the present Parishioners know, Dr. Barry was deeply interested in the ornamentation and decoration of the Church, but, what is probably not so well known, he was the first to adopt the plan of deciding what was wanted and then endeavoring to get it,

rather than waiting for gifts which represented only the donors' individual tastes and which bore no reference to any general scheme for beautifying the Church. The beginning of this definite policy is worth recording: "On motion the Rector was authorized to accept figures to be carved in oak according to the designs approved by the architect, to be placed on the pillars. The estimated cost of each figure is \$500." Thus the plan was in existence before donations had been received to carry it out. The next person who desired to erect a memorial, would be given the choice of a figure, and his memorial would become an integral part of the decoration of the Church. This was Dr. Barry's invariable method, and he always had an assortment of necessary additions to the beautifying of the Church ready to suggest, at a wide range of costs.

Tangible evidence of the Rector's ability and success was reported to the Meeting of the 8th April, when the Easter Collection was announced to have been \$3,019.26. Such a sum would not gratify the present Treasurer very deeply, but it was more than three times as large as the Easter Collection which had been especially reported a few years before as the record, and was \$170 more than that of the previous year.

A parishioner, at that time unnamed, had offered to give a Rood Beam and five statues, and a tentative design was exhibited. The Rector, to whom this offer had been made, reported that the designer had been requested to come to New York to consult with Le Brun; and the Trustees accepted the gift, provided the final plans should prove to be satisfactory to the Rector and the architect.

A Special Meeting was also held during this month for the sole purpose of recommending "to the Bishop for ordination to the Diaconate Mr. Gerald H. Lewis, a member of the Parish." The recommendation was made, and, the formal papers having been signed, were forwarded to the Standing Committee.

At the Regular Meeting of the 13th May, Mr. Charles C. Marshall was elected a Trustee. His acceptance was evidently anticipated, for as soon as he was elected he was introduced, and took part in the further deliberations of the Board.

The definite plans of the Rood Beam had been agreed upon, and the work was promised to be completed in September. It was also

## T H E   S T O R Y   O F   S T .   M A R Y ' S

reported that certain carvings for the Altar of the Lady Chapel were ready to be put in position. Two massive candlesticks for use in the Sanctuary were given by Haley Fiske.

The Rector announced that he had engaged the Reverend Mr. Ross as Curate for the four summer months. He also reported that Mrs. George T. Bliss had presented "The Marriage of the Virgin," by della Robbia, and that he had ordered it erected on the east wall of St. Elizabeth's Hall. — It is clear that Dr. Barry already planned to make this a chapel, but he was not yet ready to announce the change.

At the next Meeting, however, he had the funds in hand, and he "announced a gift of \$2,000 to convert St. Elizabeth's Hall into a chapel to be known as St. Joseph's Chapel." Several designs for accomplishing this were submitted, and that by Mr. Mason selected.

"The papers of Thomas Henningsen as a postulant for holy orders in the diocese of Fond du Lac" were ordered signed; and "the design for the Jones memorial tablet was submitted and approved." From this we learn that Miss Florence Jones was the donor of the Rood Beam, which she gave in memory of her brother, William Jones.

An evidence of the increased financial prosperity of the Corporation appears in the record of its entering into a contract to have the streets in front of the Church sprinkled for \$2.50 a week.

During the summer St. Joseph's Chapel had been completed, but of course the cost had exceeded the estimate, and the difference was made up by the Corporation.

The inevitable summer work had also been done on the Organ, and it was evidently realized that it would have to be done often again, for \$101 was appropriated for permanent scaffolding.

Once more the Summer Home had concluded a successful season, and the Sister in charge had had the additional responsibility of supervising certain repairs which had been entrusted to her to be made. For this double duty, "It was moved to express to Mother Harriet the appreciation of this Board for the good work she had accomplished at the Summer Home." Whether the new title was one to which our old friend could justly lay claim, or was only part of the appreciation of the Board, is not within the knowledge of the present writer.



## 1913

As usual at the January Meeting the appropriations for the year were fixed, and amounted for 1913 to \$30,269.76, which was an increase of \$589 over those of the previous year. It is pleasant to note that this year \$900 was apportioned to the Mission House. It was in no wise commensurate with the value of the Sister's services—nor is the present appropriation, for that matter—but it was an improvement over the \$300 previously allotted. The matter of safeguarding the beach at the Summer Home was brought up for discussion, and a contract was entered into for constructing a bulkhead at the cost of \$6.38 per foot.

In February the Treasurer announced that he would be absent from the City for about a month, and, for the first time, authority was given Mr. Dohrman as Assistant Treasurer, to sign cheques. This was a more workmanlike proceeding than that of appointing some other Trustee as Treasurer pro tem, which had formerly been done.

There is no record to show where choir practices had been held up to this time, but in March Mr. Fleming, the Organist, asked for the use of the Ladies work-room for that purpose. The matter was referred to St. Mary's Guild, as being composed of the ladies most interested.

One of the many deficiencies of this Story, and one which it is hoped will be supplied should another edition be warranted, is the absence of information about the Guilds of the Parish, some of which have been in existence for many years and have done work which cannot be too highly extolled, and which has been of great benefit to the life of the Parish. The first of the Guild's, St. Mary's, was founded to make and care for the vestments of the Church and to supply altar linen and vestments to missions. It has been doing that work for well over fifty years and is doing it today.

St. Mary's Guild consented to the request for the use of its room, and choir practices have been held there for the past eighteen years. The Guild, however, did not occupy the room during the whole period, but moved to the gallery of St. Joseph's hall for a number of years, and has but recently returned to its former quarters.

The "high spot" of the April Meeting is usually the announcement

## T H E   S T O R Y   O F   S T .   M A R Y ' S

of the Easter Offering, which this year amounted to \$3,832.48, being in excess of \$800 more than that of the year previous. At this time it was voted to contribute \$100 to the Bishop, upon the occasion of his visiting the Church to administer Confirmation, and this practice has become one of the traditions of the Parish.

An ambiguously brief entry records the fact that it was decided "to give to Mrs. Lloyd Williams an order on Cottier and Co. for a certain memorial window formerly in the old Church."

Considerable work had been done at the Summer Home, and when the Trustees assembled for the Meeting of the 12th May, 1913, they approved bills for work done on the house in the sum of \$1,181.16, and also authorized the payment of \$1,898.05 for the bulkhead.

At this Meeting "the Rector reported that he had selected the Reverend Winthrop Peabody to assist in the services of the Parish during June, July and August." The Trustees confirmed the nomination, but it is safe to say that they had then no foreshadowing of the effect of this temporary appointment or of what was to flow in the fullness of time from the loyal, devoted ministrations of this Godly and self-effacing Priest. Through the years that were to come, through the changes that for long impended and that finally broke upon St. Mary's, he stood staunchly loyal to it and "to the things that cannot change"; and has been such help and such support to many, members and strangers alike, as has been given to few men in the quiet places of this world to be.

Although St. Elizabeth's Hall had been converted into St. Joseph's Chapel, it was not equipped as Dr. Barry wished it to be, and he announced at this time a donation of \$2,000 for a carved ceiling, and "that the Crucifix and other Altar ornaments" had been purchased at a cost of \$465. He had also the expectation of a donation for a new floor.

Dr. Christian had died the 5th October, 1913, and when the Trustees convened after the summer recess, on the 20th October, they passed the following Resolution: "Since the last meeting of this Board our former Rector, the Rev. George M. Christian, D.D. has been released from his sufferings and called to the rest that awaits the faithful.

"While it is not possible to mourn over the ending of the long years of pain he endured so bravely and with such resignation to God's will,

it is fitting for us to record in these minutes our admiration for his character and our thankfulness for the abundant labours he was enabled to perform for Christ and his church.

"Coming to this Parish on the death of its Founder Fr. Brown, his position was one of great delicacy, and one that required special ability to carry on the Parish successfully. His broad kindly nature was fully equal to the task and inspired at once renewed activity in the Parish.

"His sermons were strong in defence of Catholic Faith and practise, and attracted much attention outside as well as within the Parish.

"The loss of his strong personality is indeed a grievous one to the Church and to the presentation of Catholic Faith and doctrine of which he was so valiant a defender.

"This Board offers to Mrs. Christian and his children its most sincere sympathy.

"Grant him, O Lord, Eternal Rest and may Light Perpetual shine upon him, Amen."

The Treasurer made the usual report of changes in investments during the summer, and discussed the general financial situation of the Parish. That infallible barometer of the preacher's ability, the open collections, was rising, steadily, and the Treasurer was able to announce that the income from that source for the nine months, ending 30th September, had been \$7,415.29 as against \$6,432.91 for the like period of 1912.

The Rector nominated the Reverend George Lascelle as a curate in place of Fr. Van Elden, who had resigned. He announced the gift of \$125 for vases for St. Joseph's Chapel; and reported that \$2,700 had been collected for the Summer Home, and that \$2,000 had been spent, exclusive of repairs. Sister Harriet again received the thanks of the Board for her economical management of the Home and for her devoted services.

Consent was readily granted to Mrs. Christian's request for permission to erect a tablet in the Church to the memory of Dr. Christian.

The Rector was quietly pursuing his plan of bringing the equipment and decoration of the Church to what he considered to be the proper standard, and at this Meeting he was authorized to order a credence table and book-rest for St. Joseph's Chapel at a cost of \$500.



At the Annual Meeting, 8th December, 1913, it was decided that the central Chancel window should be the Parish memorial to Dr. Christian, that the window be ordered from Kempe, and that a circular be distributed through the Parish calling for subscriptions and asking for \$2,500, the estimated price of the window.

## 1914

The cost of the music was steadily advancing, and in 1914 \$9,286 was appropriated for it. The total appropriations amounted to \$31,466.73, \$1,196.97 more than those of 1913.

By the first Meeting of the year, 12th January, 1914, \$2,000 had been received toward the memorial window to Dr. Christian.

The Rector nominated The Reverend Henry C. Dyer to be curate without salary.

It is doubtful if the organ in St. Joseph's Hall had ever been used enough to justify its having been installed there, and it is certain that it had not been played for a long time; at this Meeting it was ordered sold for \$400. It was sent to the Sanatorium of the Metropolitan Life Insurance Company, at Mount McGregor, but was not satisfactory there and was soon removed.

The subscriptions for the window in memory of Dr. Christian exceeded the necessary amount by more than \$500. When the Trustees met on the 13th April, \$500 had been given by the Veterans' Association of the Metropolitan Life Insurance Company, of which Dr. Christian had been Chaplain, and it was suggested that this sum be used for one of the statues that the Rector wished to have placed on the pillars of the Nave.

The application of Charles Hancock Wentz for Holy Orders in the Diocese of Fond du Lac was signed and the certificate forwarded to Bishop Weller.

Dr. Barry, true to his interest in the young people, had appealed for an adequate gymnasium to take the place of the low dark room which had been used as such in the basement of the Clergy House. The estimated cost of altering the upper portion of that building so as to provide a good gymnasium was \$10,000, and this sum Haley Fiske generously offered to give at the rate of \$1,000 a year. The offer was

gratefully accepted, and in May the contract for the work was let to the Edward Corning Company.

By the first Meeting in the autumn, the two memorials to Dr. Christian, the central Chancel window, and the statue of St. John, together with suitable tablets, had been put in place.

Sister Harriet wished to enlarge the dining room at the Summer Home at a cost of \$300, and was authorized to do so, "she undertaking to raise the money from those entertained there during the summer."

The war clouds over Europe had not come close to the United States yet, but we find the following entry in the records of the Meeting of the 13th October, the first since the War began: "On motion the collection on October 14th was ordered sent to the Belgian Relief Fund."

The memorial to Dr. Prentice, which had taken the form of a statue of St. Cecilia, had been placed on the exterior front of the Church, with a suitable tablet in the vestibule, and the Treasurer was able to report in November that it had been wholly paid for by subscriptions.

D. Everett Wade, the architect of the gymnasium, at this time reported the completion of his work, and received the thanks of the Board; he would receive no remuneration for his services. The Church Mission of Help was first mentioned in the records in connection with a collection made for that excellent charity, which amounted to \$355.

Once more we find that "Mother Harriet" had led the Summer Home through a successful season. Her report shows that she received \$2,000 "from subscriptions," \$100 from the sale of the launch, and \$205.50 from those who had paid board. She had spent \$1,200 for food, and \$999.64 for all else, and returned to the Treasurer a surplus of \$105.86. Again she received the thanks of the Board, which there can be no doubt she richly deserved.

A threatened invasion of 46th Street by a Moving Picture Theatre, which for a time contemplated the acquisition of the property directly opposite the Church, caused some anxiety, but that danger, as have so many others, passed St. Mary's safely by.

## 1915

Probably due in part to the fear and unsettlement caused by the War, the previous year (1914) had been closed with a deficit of \$3,030, but this in no way alarmed the Trustees, who, at the Meeting of the 18th January, 1915, approved the appropriations for the current year in the amount of \$31,965.23, being an increase of \$498.50 over those of 1914.

At the Meeting of the 10th May, the Treasurer announced the receipt of \$1,000, "collected from a life insurance policy on George L. Pegram." Sometimes the Secretary's records leave one in a state of not altogether delightful uncertainty.

The statue of St. Peter had been placed on one of the pillars by Beverly Chew as a memorial to his late wife, and the Treasurer announced that a suitable tablet would be erected within two weeks. The Rector's plan was bearing fruit, and these statues are far more important and imposing than isolated and unrelated memorials would have been.

The Reverend Charles Taylor was engaged as Curate for the summer from the 1st June.

"The papers for the ordination of Thomas Henningsen were presented for certification, and on motion were ordered signed."

In the records of the June Meeting is another of the brief entries which the lapse of time has rendered mysterious, not to say obscure: "Mr. Dohrman was authorized to testify in the suit of Bain vs. St. Ignatius Church." Why was Bain suing St. Ignatius Church, and how was the then Assistant Treasurer concerned?

It was decided to contribute \$100 a year for Religious Education; and to offer "to instruct any children sent from the Public School opposite our building." A Miss Davis was apprised of these two decisions, but one is left in considerable doubt as to who Miss Davis was.

Owing to the condition of his health, Fr. La Ferre was obliged to resign, and the Trustees were notified that he would leave the Parish on the 1st September.

At the first Meeting of the autumn, the 4th October, 1915, several matters were laid before the Board which are of more than average



interest. "The Rector nominated Rev. Charles Winthrop Peabody as curate." Fr. Peabody had made a favorable impression during the summer he had served St. Mary's, and now that it was possible for him to return, he was cordially welcomed to the post he still adorns with such steadfast loyalty.

A graceful action was done at this Meeting, when the Board made an appropriation "for the purpose of procuring certain books chosen by the Rector, to be presented to the Rev. Thomas Henningsen in token of appreciation from the Trustees."

The Rector reported that Miss Florence Jones proposed to add to her already munificent gifts by presenting a Chancel window and tablet in memory of her parents. At the same time the statue of St. James the Less was given as a memorial to the late Mrs. Newell, who had recently died, and whose husband had been buried from the Church nineteen years before; and the statue of St. James the Great was presented by Mrs. Harlan Cleveland. The Rector also announced that a statue of the Blessed Virgin had been procured for St. Joseph's Chapel.

One of Dr. Barry's outstanding characteristics is loyalty to his friends. Both Fr. La Ferre and Fr. Lascelle had been associated with him at Nashota, and he had brought them to be with him at St. Mary's. There was yet another and older friend than either of these whom he had wished to join him in his work, and the following entry records an event which gave him considerable pleasure and satisfaction. "The Rector then nominated the Rev. Dr. Selden Peabody Delany as a member of the Staff of St. Mary's." It will be noticed that Dr. Delany is not referred to by the usual term, "a curate in the Parish." There is no doubt that he came upon a different footing than that of any other curate who had ever been at St. Mary's, and it is also a fact that he came with the understanding that he was to become Rector, when Dr. Barry should retire from that post. This arrangement was probably illegal and was certainly ill-advised, but it was to have important consequences at a later date.

During the past season the Summer Home had done its share to promote the health and pleasure of some of the parishioners, but it had closed with a deficit of \$107. This had no effect upon the Board, and it is agreeable to note that the usual vote of thanks was given to

## T H E   S T O R Y   O F   S T .   M A R Y ' S

Sister Harriet. The Trustees of St. Mary's have so often been accused of being solely men of business, who gauged all things by the financial standard only, that it is pleasant, if for no other reason than that of novelty, to find them occasionally giving evidence of recognizing some other criterion than dollars and cents.

The Confraternity of the Blessed Sacrament expressed a desire to have its Annual Requiem in St. Mary's, and the request was gladly granted and full music ordered.

During this year another gift from Miss Florence Jones, a beaten silver tablet representing the Epiphany, was placed on the wall near the Choir.

### 1916

The appropriations for the year 1916 rose to \$34,269.23. The increase of \$2,304 over those of the previous year was largely due to the higher salary of one of the curates.

In spite of the War, which was every day coming nearer to enfolding the United States in its deadly grip, Dr. Barry went steadily on with his efforts to beautify and adorn the Church he had come to love. At this first Meeting of the year he announced the acquisition of a bell for St. Joseph's Chapel, and of a statue of St. Elizabeth given in memory of Mrs. Eliza Verplanck Richards.

R. G. Morris, of 120 and 122 West 47th Street made the customary request in reference to a liquor license, with the usual result. These numerous requests serve to indicate the character of the neighborhood in which St. Mary's bears testimony to Christ. It is not a fashionable neighborhood, and a person with a strict regard for truth would probably hesitate to call it entirely respectable, but it shelters those who need the Saviour perhaps as much as the dwellers in more select sections of the City. The men and women who founded St. Mary's were not afraid to carry the Gospel into an unsavory neighborhood—for it was that even in those days—and it is to be hoped that their successors will not be afraid to keep it in an even more unsavory neighborhood—for it is certainly that in these days.

During this winter the Rector had been soliciting subscriptions to the Endowment Fund, and at the February Meeting he was able to announce that they now amounted to \$27,500. Dr. Barry may have

## T H E S T O R Y O F S T . M A R Y ' S

been a mystic, but both his feet were on the ground, nevertheless, and he knew better than any one could tell him that St. Mary's financial commitments were too large to be safe unless she could rely upon a greater fixed income than she had. He worked early and late to put as far away as he could the danger of financial stringency, and he did it by the practical method of increasing the Endowment Fund.

The presentation of a silver and ebony processional Crucifix was reported by the Rector, but the identity of the donor is not disclosed.

Of the \$1,000 collected in the Missionary Fund, it was decided to send \$500 to Fr. Staunton for his mission of St. Mary the Virgin in the Philippines, \$250 to Bishop Williams of Marquette and \$250 to Bishop Weller of Fond du Lac.

The Brotherhood of St. Andrew was to hold an evening service in the Church, and the Board voted to provide supper for the visiting members.

In the report which the Sister in charge rendered of the progress of the Summer Home, Sister Harriet announced that the work done in the dining room had cost \$652.34, and that the expense was being borne by the Guild of St. Mary of the Cross and the Girls Friendly Society.

### 1917

At the first Meeting of the year 1917 the Rector announced that he would celebrate the thirtieth Anniversary of his Ordination on the Feast of the Purification, the 2nd February; that the Bishop of Milwaukee would preach at High Mass, and that a Parish Reception would be held on the day before.

He went on to say that "from the point of view of the Rector the work of the Parish during the past year has been going on in a very satisfactory manner." He paid tribute to Fr. Lascelle for his direction of the Guilds and Clubs; and to Dr. Delany for his development of the pastoral side of the work. Dr. Barry stated that the number of confessions and communions had been more than in any previous year in the history of the Parish, and that they had increased almost fifty per cent during his Rectorship of eight years.

The annual appropriations were considered and fixed at \$35,401.17, an increase of \$1,131.94 over those of 1916. It was decided to send



the Thanksgiving collection to "The Living Church" for work among French orphans.

The usefulness of the Summer Home for a number of years past had been such that the Trustees felt justified in increasing its facilities, and at this Meeting announcement was made of the purchase from the Jones Estate of the adjoining lot.

The Meeting of the 19th February was the first over which Dr. Barry had not presided since the 17th April, 1909, when he became President of the Board. It is probable that he remained away because he had recently preached a strong sermon on the necessity of increasing the Endowment Fund, and he wished to give the Trustees an opportunity of initiating some plan to accomplish that result. His policy, if such it was, succeeded, for practically the entire Meeting was devoted to a discussion of the matter of the Endowment Fund.

The great Church Pension Fund scheme of Bishop Lawrence was nearing completion, and in reference to it the following entry in the records of the Meeting of the 19th March, 1917, is worth transcribing: "Resolved by the Board of Trustees of the Corporation of The Society of the Free Church of St. Mary the Virgin that in obedience to the Canons of the General Convention and the Diocese of New York this Corporation accepts the assessment to assure support to the aged and disabled clergy, and to the families of deceased clergymen, payable to the Church Pension Fund, which amounts to 7½% upon the salaries paid to the clergy connected therewith being the sum of Eight hundred and ninety-two 50/100 (892.50) dollars."

The regard which the Trustees felt for Dr. Barry, and perhaps something of their alarm at the state of his health, was reflected in the action which they took at the Meeting of the 9th April, 1917, when they granted him "an unlimited leave of absence at the full salary."

The Treasurer reported that 284 pledges for a total of \$9,403.30 had been received as against 260 for \$8,926 at the same date of the previous year.

General additions to the ornamentation of the Church were announced at the May Meeting, chief of which was a carved and illuminated oak ceiling for the Lady Chapel, which had been ordered from Kirchmayer from designs by Ralph Adams Cram. Kirchmayer

who carved all the wooden statues in the Church, received the order to carve the statue of St. Andrew to be placed on the pillar near the pulpit; and a third Chancel window had been ordered from Kempe, of London, by Haley Fiske as a thank offering on his thirtieth wedding anniversary.

The Rector had left New York by the time of the June Meeting, and Dr. Knight, the Vice President presided. The most important business was awarding to the Lustbarger Company the contract for making the changes to the stoops and the front of the Church necessitated by the orders of the City in connection with widening 46th Street. The work was to be done during the summer at a cost of \$2,044.

On the 24th August the Trustees assembled in a Special Meeting to confirm the nomination, sent in by Dr. Barry, of the Reverend Henry St. C. Whitehead, of Middletown, Connecticut, as curate in the Parish.

By October the Rector had returned, and he occupied the Chair at the Meeting of that month. A change was made in the method of paying the salary of the Rector, and a portion of it was applied to the running expenses of the Rectory.

Sister Harriet's annual report of the Summer Home was presented at the November Meeting, together with a balance of \$18.02 which remained after paying the season's expenses. The usual expression of thanks was sent to Sister Harriett "for her efficient and successful management."

The music of the Church had long since been put on a satisfactory basis, and at this time "the Secretary was directed to write to Mr. Fleming expressing the congratulations of the Board on the completion of ten years' services as Organist and Director of the Choirs."

## 1918

At the first Meeting of the year 1918, one of those curious lapses that will happen even in well-run organizations was reported, when the Treasurer announced that \$323.21 had been found in the Union Square Savings Bank, where Dr. Christian had deposited it for Parish

## T H E   S T O R Y   O F   S T .   M A R Y ' S

objects. It must have remained there for about ten years, but was returned now and placed to the credit of the Endowment Fund.

The appropriations for the year were approved in the amount of \$37,193, which was \$1,791.83 more than those of the previous year.

Miss Karlina Schmitt had been the Contralto soloist of the Choir for twenty-six years, and she notified the Board that she intended to retire on the 1st May, whereupon "the Secretary was directed to write Miss Schmitt a letter of appreciation for her long and acceptable service as Contralto."

The Treasurer was able to make the gratifying report that on the 1st February 277 pledges had been received for the amount of \$9,935.60 as against 205 for \$8,895.60 at the same date of 1917. Two months later the amount of the pledges reached five figures for the first time in the history of St. Mary's, 292 having been received for the then record total of \$10,329.

Throughout the summer the Rector's health had not been good, and it became necessary to call a Special Meeting in September, when the situation had to be faced. The leave of absence previously granted had not been taken for the time contemplated, but it was clear now that Dr. Barry would have to relinquish his duties for a considerable period. The Trustees took the same action as before, but the Rector objected to the salary provision, and asked that he be given but a fraction of it, and that part of the balance be paid to Dr. Delany, in consideration of his having to do some of the Rector's work in his absence. This arrangement the Board declined to make, but Dr. Barry probably had his way by apportioning his salary when he received it. The following Resolution was adopted: "The Board with great regret grants the Rector's request for an indefinite leave of absence and trusts that the change and rest will result in the complete restoration of his health."

At this Meeting the Chancel Choir, for which it had been growing increasingly difficult to recruit boys, owing to the changing character of the neighborhood, was given up.

To those who know Dr. Barry, it will not be a matter of surprise that he was in the Chair at the Annual Meeting in December, and at the other Meetings of the winter, despite his leave of absence. Dr. Delany was invited to appear before the Board at the Annual Meeting



to explain certain changes which he thought it advisable to make in the pledges. At his suggestion "the Duplicate envelope" was adopted and two pledges were ordered sent to each parishioner instead of one.

Fr. Peabody was ill in a hospital at this time, and the Rector was authorized to employ a substitute during his absence.

## 1919

With the opening of the year 1919 interest in Church matters was largely centered in the "Diocesan Missionary Campaign and Every Member Canvass" which had been decided upon at the Diocesan Convention of 1918. The Board gave its support to the project, and the Rector was appointed Parish Campaign Chairman.

The annual appropriations were discussed, and were fixed at the total of \$36,613.64. This amount was \$579.36 less than that of 1918, which was caused largely by changes in the salary list. For the first time the appropriation for music was larger than that for salaries; the former being \$9,664 and the latter \$9,400.

The Meeting of the 10th March, 1919, was noteworthy as being the third from which Beverly Chew had been absent since he was elected Secretary, in 1882.

Once more the organ was out of order, and this time the trouble was too serious to be remedied by the usual patching process. L. W. Donnelly, an expert in such matters, was employed, and upon his written report and recommendation Hook and Hastings were authorized to make the necessary repairs.

By the Meeting of 14th April, the Rector had begun his long-deferred leave of absence, and had made certain written requests to the Trustees which they did not feel at liberty to disregard. After some discussion, the necessary Resolutions were passed to give effect to the Rector's recommendations. The first was concerned with salary adjustments, and the others are as follows: "That the Reverend Selden P. Delany, D.D., is hereby elected Assistant Minister in charge of the Parish with the title of Associate Rector." "That the Rector shall have the right to assign to his associate such of the work of the Parish as he shall deem wise." "That the above arrangement shall take effect on September 1st, 1919."

## T H E S T O R Y O F S T . M A R Y ' S

Mr. Walter S. Fleming resigned as Organist and Director of Music at this Meeting, and requested that his resignation become effective the 1st September.

Mr. Raymond V. Nold, the Assistant Director, was appointed Director of Music in his place, and was requested to secure the services of an organist.

Dr. Delany was present by invitation at the May Meeting, which was wholly occupied by routine appropriations. \$12 was voted for music on the night of the Confirmation Service, and one wonders what it procured. Mr. Ernest Ball was given \$100 "for his extra services," but they are not more particularly set forth. An appropriation was "made to cover the cost of printing a card containing a prayer prepared by the Rector for general distribution." For the rest, the inevitable repairs to the Mission House and Summer Home, which two edifices would seem to have been always in a bad way, were authorized, and the means provided for carrying on the work of the Parish during the summer.

Dr. Barry had returned by the autumn and presided at the Meeting of 27th October. He nominated the Reverend Carl W. Bothe as curate, to succeed Fr. Whitehead.

Dr. Barry announced the retirement from the Choir of Mrs. Maxwell, "after 30 years of devoted, effective service." A Resolution of thanks was passed, and the Secretary instructed to apprise Mrs. Maxwell of the fact.

The allowance to the Sisters was increased from \$100 to \$125 a month.

After the negotiations usual in such cases, the property at 146 West 47th Street was leased to the Hotel Somerset, with permission to alter the front.

Beverly Chew had been seriously ill, and was obliged to be absent from several Meetings. Dr. Knight acted as Secretary pro tem, and expressions of sympathy were sent to the faithful Secretary, at whose residence the Annual Meeting was held, as he was still not able to leave the house on the 22nd December.

A name that has since come to be very familiar at St. Mary's as that of a generous benefactor appears in the records of this Meeting for the first time: "the Secretary was directed to send a vote of thanks

from the Board to Mr. A. Hatfield, Jr., for his services in the Nation-Wide Campaign.'

The Rector announced the gift of a valuable Monstrance; and called attention to the fact that Matthew Carswell "is just finishing twenty-one years of devoted service as Acolyte." The Trustees authorized the Rector to purchase a Christmas present to be sent to him with a letter from Dr. Barry "expressing appreciation of the Board for his services."

On 31st December Haley Fiske formed a trust by which, over a period of years, the Parish would receive \$29,172, sufficient to pay off the floating debt. No mention was made of this munificent gift in the Minutes, and it was only disclosed in the financial report.

## 1920

In spite of the condition of Dr. Barry's health, which had not been robust since 1917, and which was rather a sleeping than an averted danger, affairs in the Parish were in a flourishing condition. The Rector continued to preach many of those sermons which had made him famous, and administered the Guilds and other activities with consummate ability, while pretending to have nothing to do with them. So prosperous was the Parish, that the Trustees fixed the annual appropriations at \$41,336.60 being an increase of \$4,722.96 over those of 1919; and the largest increase of any single year up to this time. The pledges were correspondingly larger, those for Parish Support amounting to \$15,523.77 and for other objects, \$9,056.80.

In March Dr. Barry announced that Miss Florence Jones had added another to her already long list of valuable gifts to St. Mary's by defraying the cost of painting the Rood Beam, and that the order for the work had been given to Kirchmayer. The Rector also announced the gift from Mrs. Arnold of two statues of heroic size, of Our Lord and Our Lady, which were to be carved by the same artist.

The Reverend Henry K. Pierce had come to the Parish as an honorary curate, and at the April Meeting he was allotted a room in the Clergy House.

From the report, which the Sisters forwarded to the Mother House, of their work at St. Mary's during the year 1919, Dr. Barry read the



following statistics to the Board: 1,438 visits made, 2,950 visits received, 130 Public Instructions, 282 Private Instructions, 153 Guild Meetings, 26 Sewing School Sessions, 44 First Confessions, and 15 Baptisms.

In June St. Clement's Church advised the Board of its plan to absorb St. Cornelius's Church, and consent was given for this amalgamation.

During the summer two more statues had been ordered for the pillars of the Nave, those of St. Matthew and St. Philip, and the statue of St. Joseph had been placed in the Lady Chapel. By many people the last-named is considered the most attractive piece of statuary in the Church. It was given, like all the other appurtenants of the Lady Chapel, by Haley Fiske.

Beverly Chew's health had not improved and at the Annual Meeting, 13th December, 1920, a letter from him was presented to the Trustees in which he announced his departure from New York, and suggested his resignation from the Board. To this his associates would not consent; but he was relieved of his duties as Secretary, which he had fulfilled with extraordinary skill and devotion for thirty-eight years, having been elected the 11th December, 1882. It would be extremely difficult to find the counterpart of his record of attendance, or to match his unswerving loyalty.

Dr. Augustus S. Knight was elected Secretary, while retaining the office of Vice President.

An application had been made for a license to operate a theatre at 1540 Broadway, and a letter from the Deputy Commissioner, Department of Licenses, was laid before the Board, asking if there was any objection on the part of the Church to the granting of such a license. The Trustees, as usual, consented.

## 1921

At the first Meeting of 1921 Dr. Barry announced his desire to be relieved of the organized work of the Parish, but to retain his Presidency of the Board of Trustees and to preach on Sundays. This arrangement was agreed to and a notice was ordered sent to those who pledge, advising them that the Rector had relinquished certain of his duties.

Although the year 1920 had ended with a deficiency of \$4,500, the Trustees fixed the appropriations for 1921 at \$45,807, which was an increase of \$4,470.40 over those of the previous year.

At the Regular Meeting of the 4th April, 1921, the resignation of Beverly Chew from the Board, which had been declined in December, was again taken under consideration at his insistence. Chew's request left his associates no alternative, and his resignation was accepted with regret. Elected in 1876, Beverly Chew had served St. Mary's faithfully and well as a Trustee for nearly forty-five years. This record has not been equalled by any other servant of St. Mary's, and it would be very difficult to overestimate the obligation which the Church owes to his brilliant mind, his calm judgment, and his unswerving devotion.

Everett Vincent Thomas was elected in Chew's place, and at once took his seat.

For some reason, the previous determination to discontinue the Chancel Choir had not been adhered to, but at this Meeting Mr. Nold reported the impossibility of getting either boys or men, and it was decided to forego the Chancel Choir after the 1st June.

Under the direction of Mr. Eugene W. Mason, Jr., Ricci, Ardolino, and Di Lorenzo, Inc., had submitted an estimate in the sum of \$3,400 for erecting a marble spire over the Tabernacle of the High Altar, and this estimate was accepted.

Dr. Barry presented a brief resumé of the twelve years of his Rectorship, and called attention particularly to the very gratifying gains which the Parish had made both spiritually and financially during the past two years. He estimated that about 80% of the congregation had changed since 1909, and expressed his opinion that the newcomers were more solid and reliable people. This statement came with the voice of authority, for no one since Fr. Brown has known the Congregation as Dr. Barry knew them, and it would perhaps be well if those who continually prophesy disaster for St. Mary's because of its location, would hearken to these words.

The annual report of the Sisters' work was presented at the May Meeting by Sister Mary Kathleen, the Sister in charge, and it is interesting to note from it that work had been started at Columbia University in the previous November.

A bequest of \$500 came to the Church under the will of Mrs.

## T H E S T O R Y O F S T . M A R Y ' S

Caroline Foote Kellogg in memory of Frank Abbott Kellogg, deceased, to be used for the Summer Home. It was gratefully accepted and applied to the reduction of the mortgage on the property at Keyport.

At the Annual Meeting, 20th December, 1921, the Rector nominated the Reverend Henry K. Pierce, who had been with the Parish for about two years without appointment, to be a curate.

Dr. Barry announced the gift from Miss May Burrough of a valuable lace frontal and super-frontal for the High Altar. He also exhibited the preliminary sketches of the painted wall decoration which was to be placed in the ambulatory back of the High Altar. The painting was to be executed on wood by Henry Wynd Young.

Two statues were erected on the pillars, one the gift of Dr. Barry and one presented by Mr. William V. B. Kip.

### 1922

For the first time, the Records of the Regular January, 1922, Meeting contain a report from St. Mary's Guild, submitted by Mrs. W. W. Raymond, the faithful and efficient treasurer for many years. The report shows that during 1921 the receipts of the Guild were \$1,732.30, and the disbursements \$1,604.23. Of the latter, the principal items were \$507 for the Sacristy and care of the linen, \$335.50 for flowers for the Altar, \$401 toward the cost of the spire, \$234.81 for a cope for Dr. Delany, and \$30 toward the silk canopy.

A second Meeting had to be called in January to fix the annual appropriations, which were at length set at the total of \$50,769.92, an increase of \$4,962.92 over that of the previous year. During these years costs were mounting rapidly, but there is something distinctly reminiscent of the early days in the grave discussions on the need for strict economy which invariably preceded the adoption of the annual appropriations, that were increased each year about ten per cent.

At the February Meeting the Treasurer announced the receipt of a legacy of \$2,000 left to the Church by Mrs. Blanchard. He was also able to report that at the first of the month there had been received 390 pledges for a total of \$26,776.70. Both these figures were the largest in the history of the Parish at this time of the year, the amount of money exceeding that of the previous year by \$2,624.



Complaints having been made that certain parts of the Church buildings were not being kept clean, the Treasurer was authorized to employ Mr. Ball at an agreed salary to supervise the cleaners.

At the October Meeting the report of the Summer Home was received, and the thanks of the Board were tendered to Sister Etheldreda. It was characteristic of Dr. Barry that he pointed out, when this report was read, that of the receipts for the Summer Home, \$243.70 had been contributed by the Guild of St. Mary of the Cross, \$214.25 had been paid for board by some of those who went to the Home, and \$163.59 had been put in the alms-box there, making a total of \$641.64 contributed by the people for whom the Summer Home is maintained.

The Rector presented a request at this Meeting from the Misses Arnold to be authorized to put new wardrobes for altar cloths in the small room near the Chancel, which was rather quaintly described as "the room that Miss Guion used." This is the first appearance in the records of the name of two ladies who are deeply and justly appreciated at St. Mary's, although this was by no means the first of their benefactions to the Parish.

Dr. Barry laid before the Board sketches and plans of the proposed painting by Henry Young which "extends from the sill of the window to the top molding of the arch surmounting the piers" of the apse. He was authorized to proceed with the work, when the money should be in hand; and, true to his practice in such cases, announced at the next Meeting that it had been deposited with the Treasurer. Much of it had been contributed by the ladies just mentioned.

Certain ladies of the Parish had undertaken to raise funds to re-decorate St. Joseph's Chapel, which fact had come to the knowledge of St. Mary's Guild, and at the Annual Meeting the Trustees received an almost pathetic letter from Sister Mary Katheleen, written on behalf of the Guild, asking that the Guild room be lighted by electricity before the painting was done in the Chapel. The usual "compromise" was effected, and the ladies who were raising the money to decorate the Chapel were asked to raise some more to electrify the Guild room. As disciples of the theory of self-help Dr. Barry and Haley Fiske were thoroughly consistent.

Three notable gifts were made the Church during this year: a

carved cover for the font was presented by Haley Fiske, who also erected the statue of St. Jude to the memory of his sister, Mrs. Francis Van Dyke; and Everett V. Thomas gave the statue of St. Thomas as a memorial of his late wife.

## 1923

The opening record of the year 1923 indicates with what care the books of the Corporation were kept. "It was voted that the Treasurer be directed to mark off an item of assets amounting to \$24.64<sup>4</sup> that has been carried for a number of years under the heading of 'Copyright'." This alleged asset represented the interest of the Corporation in the photographs of the paintings in the Lady Chapel.

The annual appropriations were fixed at \$54,284, an increase of \$3,514.08 over those of 1922; and congratulations were voted to the Rector, Mr. Hatfield and E. V. Thomas "on the splendid financial results of their efforts during 1922."

At the Meeting of the 15th February "The Rector presented a proposal for the erection of a Chantry to be dedicated to Our Lady of Mercy on the Epistle side of the Nave adjoining St. Joseph's Chapel, and presented preliminary plans, the cost to be raised by inviting parishioners and others to subscribe twenty-five dollars each for a memorial to designated persons, which includes the saying of a Requiem Mass four times a year for twenty-five years. On motion the proposition submitted by the Rector was adopted and he was authorized to proceed."

Announcement was made at the May Meeting of a new carved oak pulpit to be given as a thanksgiving offering for the Rectorship of Dr. Barry. This announcement was made by Haley Fiske, but he did not say that he was to be the donor of the magnificent work, which is justly considered one of St. Mary's greatest treasures.

Contracts with Henry Wynd Young for the two clerestory paintings in the apse, one on either side of the central one that had been completed; and with R. Menconi for the cresting to be placed above the paintings, were authorized to be executed.

E. V. Thomas had interested himself in having the Rectory, Mission House and Clergy House lighted by electricity, and had raised the necessary funds by private subscription. The work was ordered to be

done by L. W. Dermody for \$1,300. Difficulties were encountered as the work progressed which doubled its cost.

The Meeting of the 6th June was largely devoted to routine preparations for the summer, but the Trustees found time to extend their best wishes to the Treasurer, who was about to sail for England, and who, at the suggestion of the Rector, was asked to represent them at the Catholic Congress. At the Treasurer's suggestion, Dr. Barry was authorized to arrange for a Mission to be given the last ten days of Lent and to engage a Missioner from England.

By the autumn the new pulpit was being erected, and the Trustees presented the marble pulpit which had been brought from the old Church to St. Mary's Chapel at Mount McGregor, New York.

Probably with the recollection of the Texas Central stock in his mind, the Assistant Treasurer made a careful examination during the summer of all the papers remaining in Miss Cooke's old trunks, but nothing of value was found.

The Rector announced his intention of having an Acolyte Service with High Mass and Procession of the Blessed Sacrament on Lincoln's Birthday, and the Trustees authorized the necessary expenses for the Choir.

Dr. Barry had realized by this time that his original scheme for the Chantry was impracticable, and at this Meeting of the 23rd October he brought forward a plan to convert St. Elizabeth's Chapel and change its dedication. This plan, like the other, or like any Dr. Barry might have advocated, was approved.

On the 22nd November the Lord Bishop of Nassau was to hold an Ordination for the Ordering of a Deacon, and the extra music for this service was authorized by the Trustees at their Meeting of the 12th. At that time the Treasurer announced that the Missioner for Passion and Holy Weeks was to be the Reverend John C. H. How of the Oratory, Cambridge, England.

As was usually the case, the routine business at the Annual Meeting was very heavy, but there was found opportunity for one or two matters beside. The Rector reported the gift of a monstrance, almost as valuable as the one given some years ago, but not so large, and better suited to being carried in Procession. He sought authority to have painted two bays in the Ambulatory, one on either side of the



## T H E   S T O R Y   O F   S T .   M A R Y ' S

painting of Our Lady, the funds for which work he had in hand. He further announced that a large part of the money necessary to convert St. Elizabeth's Chapel had already been paid in, and he was therefore authorized to have work started on the statue of Our Lady for the new Chantry. The statue was to cost \$3,500, and that amount the Rector turned over to the Treasurer.

### 1924

At the January Meeting of 1924 the Treasurer reported that the previous year had been closed with a deficit of \$6,700. E. V. Thomas was appointed to assist Dr. Barry in raising this amount. Having done all they considered necessary about the past, the Trustees proceeded to increase the appropriations for the current year by \$5,020, bringing the total up to \$59,304.

By the next Meeting, a month later, the Rector and Thomas reported that the deficit (so called this year for the first time) had been reduced to \$2,966.85.

Dr. Barry then announced the plan for completing the decoration above the Chancel and in the Ambulatory at a cost of \$10,000, and that he had already deposited that amount with the Treasurer. It is unnecessary to say that he was authorized to proceed with the work, but it is worth while to glance at his technique in these matters. He collected the necessary money before he proposed to spend it; but he was always careful to turn it over to the Treasurer and thus avoided any appearance of personality. Gifts might be made through him, but they were made to the Church, and the objects for which they were given were Parish objects.

The Meeting of the 7th April was almost wholly devoted to matters connected with the decoration and beautifying of the Church. Edward F. Caldwell and Company were given the contract for installing four electric fixtures in St. Joseph's Chapel at a cost of \$345.50.

A feature of the plan of constructing the Chantry was stated at this Meeting, which was unfortunately not carried out. It was that of removing the Altar from St. Elizabeth's Chapel to the space then occupied by Dr. Delany's confessional. Why it was abandoned is not clear, but in many ways it would have been an attractive addition.

The matter of the Church's plot in St. Michael's Cemetery had in

## T H E S T O R Y O F S T . M A R Y ' S

some way arisen, and at the May Meeting, estimates for its annual care were submitted, and approved.

"The nomination paper for Lansing G. Putnam for admission to the Sacred Order of Priests" was presented, and was signed by all the Trustees.

Three pictures, which had hung in St. Elizabeth's Chapel for many years, had to be removed when the Chapel became a Chantry, and consideration was given at this Meeting to their disposition. The two smaller were ordered sent to St. Mary's Chapel at Mount McGregor, and the large picture of the Immaculate Conception, was ordered to be sold.

It was announced that Fr. Bothe was leaving the Parish on the 1st June, and the Rector nominated Fr. Lascelle in his place.

Of the spiritual value of the Mission which Fr. How had conducted during Passion and Holy Weeks there was no question, but financially it had been disappointing; the Treasurer's report showing that the expenses had amounted to \$1,118.54, and the collections to \$554, in addition to which a donation of \$100 had been received.

Sister Mary Kathleen, who had gone to Keyport to look over the Summer Home before it opened for the season, reported that considerable damage had been done to the property during the winter. The raft, slide and beach steps had been stolen, and the main house and some of the outbuildings had been broken into and some damage done to the contents. It was as a result of these depredations that a caretaker has since been left in the House, when the parishioners are not there.

The gift of the Crucifix, candlesticks and sanctus bell for the Chantry Chapel was announced. They were ordered from Edward F. Caldwell and Company at a cost of \$850, but like so many of the gifts that were made through Dr. Barry for the beautifying of the Church, no donor's name is recorded. Those who were financially able to do so, delighted to further Dr. Barry's schemes for adorning the Church; and he does not appear to have felt that it was necessary to specify whence the money came.

At this Meeting the Assistant Treasurer was present "as guest," and from that time, as long as Haley Fiske remained Treasurer, he attended most of the Meetings on that status. The Treasurer abated

## T H E   S T O R Y   O F   S T .   M A R Y ' S

nothing on his interest, but the combined weight of years and the pressure of the claims of the vast business organization over which he presided, obliged him to leave more and more of the details of St. Mary's finances to Mr. Dohrman.

Buildings, unfortunately, do not remain in good repair indefinitely, and although St. Mary's had been well-built, it had stood for twenty-seven years, and the time had come when the repair bills were to be an increasingly large portion of the annual appropriations. At the Meeting of the 9th June, 1924, \$6,795 was authorized to be spent upon the roof, gutters and windows of the Church.

At the first Meeting of the autumn, 14th October, the Treasurer reported that the mortgage on the property at Keyport had been paid off; and that 418 pledges had been received for a total of \$29,126.41.

Dr. Barry presented Sister Mary Kathleen's report of the Summer Home for the past season, in which attention was called to the retirement of Carter as caretaker, owing to ill-health and the appointment of Mr. and Mrs. Purdy in his place. The money spent at the Home, exclusive of taxes, repairs and other carrying charges amounted to \$3,334.23, and the season was closed with a surplus of \$59.80 in the running expenses account.

Once more the matter of the boy choir was brought up, and the Rector was given authority to try to continue it or to give it up, as he thought best. It had twice before been decided to abandon it, owing to the difficulty of securing boys, but the decision had not been carried into execution.

The creation of the Chantry Chapel had left the wooden Altar from St. Elizabeth's Chapel without a location. This wooden Altar was of great historic interest, inasmuch as it was the first Altar in the old Church. It was not deemed well to keep it, under existing conditions, and at the November Meeting Dr. Barry reported that it had been presented to the Bedford County Mission, New York.

During 1924 a gift was received from the Estate of John R. Hegeman of \$20,000 as an endowment for the Summer Home. \$977.50 was also received as a memorial to the late Samuel Pratt.

Miss Virginia Caroline Clarke, who probably attended more Services in St. Mary's than any other one person, had died on the 2nd February 1923, and in her memory the statue of St. Simon was placed on a pillar

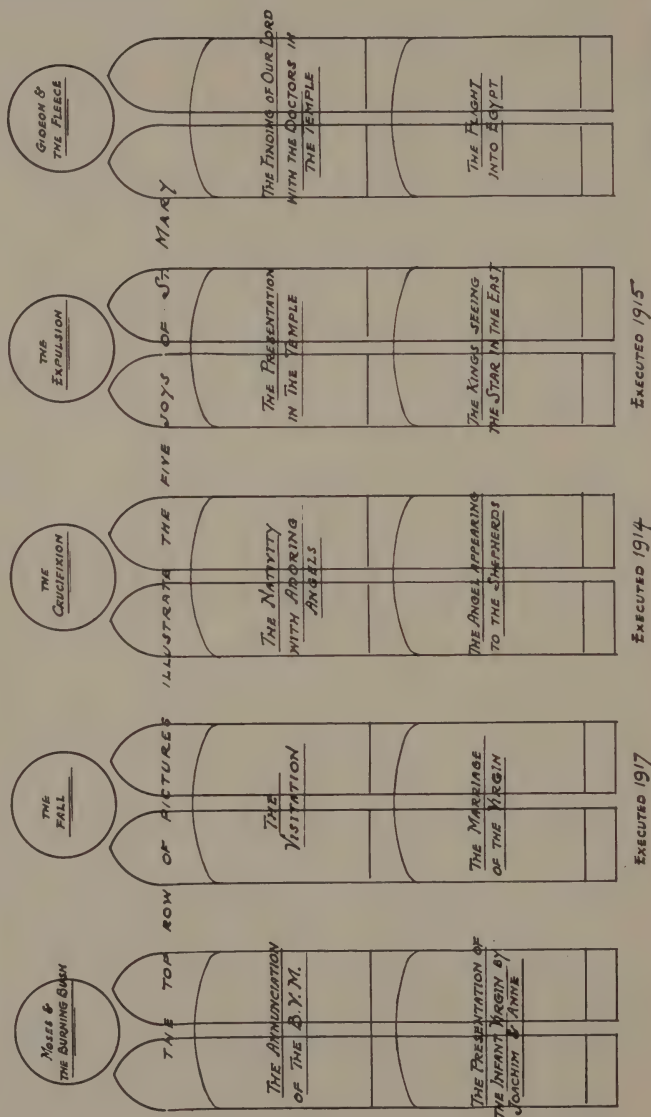




*J. H. Barry.*

DR. BARRY.

CHURCH OF ST. MARY THE VIRGIN, NEW YORK, U.S.A.  
SCHEME OF SUBJECTS FOR STAINED GLASS IN THE  
FIVE WINDOWS IN THE APSE



C.E. Kemps & Co. Ltd.  
 28, NOTTINGHAM PLACE  
 LONDON, W.1, ENGLAND

SCHEME ADOPTED FOR WINDOWS IN THE APSE.

of the Nave, the cost being defrayed by subscriptions from the Parishioners.

At the Annual Meeting, held this year on the Patronal Festival, the Rector reported that the statue of St. Matthias had been erected on one of the pillars of the Nave. This last of the statues was given by Parishioners in memory of Beverly Chew, and commemorates his forty-five years faithful service as a Trustee.

Dr. Barry announced that the work on the Chantry Chapel had cost \$12,743.92 to date, and that the money was in hand. With the exception of the chairs, the Chapel had been completed. He reported the gift of two rugs for the Sanctuary at a cost of \$500.

## 1925

At the January Meeting of 1925 the appropriations for the current year were discussed, and were fixed at \$66,537.44, an increase of \$7,233.44 over those of 1924. This amount included an anticipated deficit of about \$6,000, but deficiencies or deficit did not frighten the Trustees—or they would have forsaken their posts long ago.

Dr. Barry, for the first time, joined the ranks of the statisticians and reported that during 1924, 1,260 Masses had been celebrated in St. Mary's, while the Communions had numbered 13,962, and the Reserved Sacrament had been taken to 435 sick persons.

Two matters, besides the usual routine business, appear in the records of the Meeting of the 9th February: the Treasurer reported the deficit of the Parish to be \$11,685.57; and Sister Mary Kathleen asked permission to have the Chapel at the Summer Home enlarged. She was requested to obtain an estimate and report to the Trustees.

At the Meeting of the 9th March, Dr. Barry presented the resignation of Mr. Charles C. Marshall as a Trustee. It was accepted with regret, and Mr. Abraham Hatfield was unanimously elected in his stead. There are times when the dicta of taste and discretion become positively irksome. It is decreed, and, on the whole, wisely, that what may be said with propriety about a dead man may not be said about a living one, without overstepping the bounds of good taste. For this reason, and because the new Trustee is a stickler for that form of good taste, it may only be said that St. Mary's has had but few more generous sons than Mr. Hatfield.



## T H E   S T O R Y   O F   S T .   M A R Y ' S

The Treasurer reported at this Meeting, the receipt of the legacy of \$5,000 from the estate of the late Beverly Chew, who had died the 21st May, 1924.

The estimate for erecting four holy water stoups of Bottecini Marble was accepted in the sum of \$920. They were the gift of the Misses Arnold.

Sister Mary Kathleen appears to have followed Dr. Barry's methods to some extent, when she reported to this Meeting that repairs were needed at the Summer Home in the amount of \$200, of which she had \$100 in hand; and that she would like to have electricity installed in the Mission House at a cost of \$200, one-half of which sum she had already collected. It is unnecessary to add, that, with this evidence of self-help before them, the Trustees promptly agreed to do their share.

For the first time, the Easter Offering this year exceeded \$5,000. This report was made at the April Meeting, and at the same time the Rector announced that he had invited Fr. Hawkins, of the Order of the Holy Cross, to preach on the Second Sunday after Easter on behalf of the new Holy Cross Mission in Liberia. A sermon on, and a collection for this object have become annual fixtures.

A letter of appreciation was ordered sent to Mr. Edward Bromberg, who had been the bass soloist of St. Mary's for fifteen years, and whose singing had given so much pleasure. This would seem a notable record were it not eclipsed later.

The lighting of the Sanctuary had not been considered satisfactory for a long time, and the Rector reported that a scheme had been evolved which it was thought would overcome the difficulties, and give the desired results.

Dr. Barry was granted a leave of absence from Easter to All Saints; and Easter greetings were sent to Mr. Daingerfield, the condition of whose health had obliged him to remain away from Meetings for a long time.

Before the summer recess, the Treasurer was able to report that the deficit, which had been \$12,416.16 on the 1st January, had been reduced to \$2,373.32, through donations especially made for that object of \$8,408, and the payment of back pledges.

Upon assembling in the autumn the Trustees received the general and financial reports of the Summer Home from Sister Mary Kath-

leen, and adopted a Resolution of thanks to the Sister for her management and care of the Home.

The receipt of two legacies was announced by the Treasurer: one of \$10,000 from the late Mrs. Samuel Carey, and the other of six lots on First Avenue from the late Mrs. Helen Louise Morris.

## 1926

The deficits of the past few years had convinced the Treasurer of the need for retrenchment, and the estimated appropriations for 1926, for the first time in some years, were less than those of the previous year, being fixed at \$61,596.20, \$4,941.24 less than those for 1925.

At the first Meeting of the year, announcement was made of the death in the previous month of Matthew William Carswell, who had been a faithful acolyte in the Parish for twenty-eight years, and of Dr. Barry's suggestion that a memorial to him be placed in the Church.

In February the matter of the organ again came up for discussion. Tentative estimates set the price of a new organ at \$30,000, and the cost of repairing the old one at a figure between \$6,000 and \$10,000. It was now no longer possible to continue patching; the decision rested squarely between extensive repairs and a new organ. The Trustees seem to have realized the seriousness of the situation, and it was decided to go into the matter fully. It is but just to say of the then, as of the present Trustees that they know perfectly well what the proper course is. Any money spent on the present organ is but a palliative and can only tide over a short time. The solution is a new organ, but, for some reason which seems hard to comprehend, it is apparently impossible to awaken enthusiasm in a project to obtain one. Far more than the cost of a first-class organ was spent on decorations within a few years, but it had not yet been possible to inaugurate a fund for the main feature of that department of St. Mary's services which is, and from the beginning has been, most famous.

At this February Meeting "a gratuity of \$300" over and above his salary, was ordered "paid to Mr. Ball by the Treasurer in recognition of the extraordinary amount of work that he has had to do of late." Mr. Frank Hoffman had ceased to be sexton, after serving in that capacity since 1905, and the inevitable adjustments incident to any

change after so many years, had thrown extra duties upon Dr. Barry's Master of Ceremonies.

At the next Meeting Dr. Barry presented a letter from Mr. A. E. Lloyd, offering to prepare a plan for rebuilding the organ, and enlarging it. No action was then taken. The Board knew what was needed but was not able to shoulder the financial burden of a new organ without help; and help was not forthcoming.

The Rector reported that he had awarded to Mr. Valentine F. d'Ogries the contract for the memorial window to Matthew Carswell, which was to contain representations of three scenes from the life of St. Matthew.

The gift from Dr. Barry of the painting in the tympanum over the door from the Nave on the Gospel side was announced at this Meeting.

A new window in the former Mortuary Chapel back of the Lady Chapel, and oak panelling and decoration of this Chapel were announced in April, but the Minutes do not record that these were additional donations from Haley Fiske. His was indeed a long, long list of munificences to the Church he loved and served so well!

It was resolved that during the summer the electrification of the Rectory should be completed. It was not, however, entirely done until the summer of 1930.

At the Meeting of the 4th October, the annual report of the Summer Home was rendered by Sister Mary Gabriel. The general section showed that 220 different people had meals at the Home during the season, and recommended certain repairs; while the financial part of the report disclosed a balance on hand of \$308.26, with all bills paid. This record surplus was due to generous donations for special objects, and to careful management.

The Rector announced the resignation of Fr. Lascelle, and nominated the Reverend Robert Cornell in his place.

The gift of a della Robbia altar piece was announced by Dr. Barry, who further reported that he had ordered an Altar made of pressed wood decorated with gold leaf to be placed beneath it. This handsome altar is on the Gospel side of the Ambulatory, and was the gift of Mr. Hatfield.

At this Meeting the Rector made two other announcements: one the offer of a marble statue of Our Lord, for the Shrine of the Sacred



## T H E S T O R Y O F S T . M A R Y ' S

Heart, for the placing of which certain underpinning would have to be done to the floor of the Church; and the other that he wished the full choir and orchestra throughout the summer.

When the Trustees gathered for the Annual Meeting, the 13th December, 1926, Dr. Barry was not in the Chair. He was in St. Luke's Hospital, stricken with that illness which deprived St. Mary's of the great Preacher and Leader, who shares with Fr. Brown the credit of having made the Church what it is.

To anyone who attended the Men's Dinner, given at this time and heard the speech of Haley Fiske, delivered in place of the address the Rector had been scheduled to give, it is not necessary to say how keenly the Parish, every member of it, felt the blow that had come so suddenly. For it was sudden, when it came. Dr. Barry had talked of age, ill-health and retirement for years, but he was so sure to be in his place and to do his part on important occasions that the Parishioners had come to discount his talk, and to look upon his appearance as a certainty. But this Christmas Season he was not with the people who admired, and trusted, and loved him, and the void of his absence was very great and very bleak.

The affairs of the Parish, however, had to be attended to, and the Trustees transacted the business of the Annual Meeting. Beside matters of routine, the most interesting entry records "the gift of a shrine to the Church."

At the close of the Meeting it was resolved "that the Secretary shall write a letter to Dr. Barry, expressing the sorrow of the Board at his sickness and absence, and their prayers for his recovery."

### 1927

On the 17th January the Trustees met for the first time in 1927, and began their proceedings by sending greetings to Dr. Barry, who was convalescing at Mount McGregor.

They then discussed the appropriations for the current year, fixing them at \$65,226.48, an increase of \$3,630.28 over those of the previous year. The larger part of this was caused by the additional \$3,000 provided for the full choir and orchestra during the summer.

A curious echo of Miss Cooke's legacy appears in the Minutes of this

## T H E S T O R Y O F S T . M A R Y ' S

Meeting, where the Treasurer is authorized to mark off the assets the Chedsey-Andrews claim, which had proved to be worthless.

So hopeful were the Trustees of Dr. Barry's early recovery, that the action of the Treasurer in making certain changes in the Rectory for his greater convenience at a cost of \$550 was at once approved.

On the 5th April a Service had been held for the American Guild of Organists, which seems to have met with the full approval of that organization.

All through the winter and spring Dr. Knight as Vice President had taken the Chair at Meetings, and the Minutes opened with the ominous words: "Dr. Barry was absent on account of illness." At the first Meeting in the autumn, 10th October, 1927, the Associate Rector, Dr. Delany, was invited to take the Chair.

During the summer the Altar of St. Mary of Bethlehem had been completed, and Mr. Hatfield had presented the two Eucharistic candlesticks and the Crucifix. At this Meeting they were accepted, and the cover of the container of the relic was ordered sealed.

The decoration of the former Mortuary Chapel, now part of the Lady Chapel, was completed by the painting of The Assumption, which adorns the easterly wall.

A legacy of \$1,000 came to the Church from the Estate of the late Mary Wilmerding.

Additional plans and specifications for the Statue of the Sacred Heart, and for the steel which had to be erected to support the bay in which it was to be placed, were received from Mr. Mason. They had previously been displayed to the Treasurer, who had approved them and had ordered the work to proceed, and this action was sanctioned.

A letter was received from Mr. Raymond V. Nold, the Director of Music, describing the serious condition of the organ, and Mr. Hatfield was appointed to investigate the matter and report.

The Annual Meeting was a very full one (covering ten pages of the large Minute Book) and the Trustees were confronted with a wide variety of matters, ranging from the increased cost of the Music to the discovery that part of the town sewer of Keyport ran uphill, to the detriment of the Summer Home. The bill for the new steam boiler, which had been installed in 1926, was only now presented and was ordered paid; and \$585 was authorized to be spent in interior painting for the Mission House. The lighting of the Chancel was still not con-

sidered satisfactory, and experts were ordered to be consulted. The windows in St. Joseph's Chapel had been damaged by the erection of the building next door, and Mr. d'Ogries submitted his estimate for repairing them. The report of the Summer Home was received from Sister Mary Gabriel, who had managed in spite of having made certain repairs and having been robbed of \$50, to end the season with a balance of \$1.06. For her management of the Home during this difficult season, she deserved the thanks which were tendered her.

## 1928

An indication of the additional duties which devolved upon the Trustees because of the Rector's prolonged absence, and their attempts to so manage the affairs of the Church as to minimize as far as possible the annual deficit, which came, during these years, to be looked upon as inevitable, is afforded by the fact that the time-honored hour of 4:30 was changed, and the Meetings were called for three o'clock.

At the January Meeting of 1928, the annual appropriations were presented, and after lengthy consideration were fixed at \$63,889.54, a decrease of \$1,336.94 from those of the previous year.

The resignation of Fr. Cornell, who was to leave in February, was announced and was accepted with expressions of appreciation for his very faithful work.

The Secretary then read a letter from Dr. Barry, in which he offered his resignation, and urged its acceptance on the ground that the interests of the Parish would be best served by so doing. The Trustees, after a full discussion, decided that Dr. Barry was wrong in this, and declined to accept his resignation.

At the Meeting of the 17th February, Dr. Delany nominated the Reverend Frederick Murray Clayton, M.A., to be curate, and the nomination was confirmed. The resignation of Fr. Pierce was presented and accepted.

The Treasurer reported that the Misses Arnold, the donors of the Shrine of the Sacred Heart, were not satisfied with the model of the Statue, and had left the decision to Dr. Barry and himself. The result of their conferences was that the face was to be changed, and this decision was announced at the next Meeting.

Mr. Hatfield had been making a careful and practical examination of



the buildings and their mechanical appliances, and as a result laid before the Board certain suggestions that were promptly accepted. One proposed to install a radiator in the Sacristy, thus eliminating the gas heater (a gas heater in such a place in the year 1928!) and another was a rearrangement of the lines so that the Rectory could be heated independently of the Church.

The duties of Mr. Ernest Ball had accumulated until it was now recognized that they had become too numerous. At the Meeting of the 9th April he was relieved from all other work than the general supervision of the building and of the employees. His salary remained unchanged and he retained his room in the Rectory.

The Trustees faced at this time a most unsatisfactory and anxious financial position, which, moreover, gave no prospect of improvement. About one hundred fewer pledges had been received than the average of the past few years, and the Easter Collection was about \$400 less than it had been for a long time. Only half the amount necessary to maintain the Summer Home had been contributed, and it was regretfully decided that it could not be opened this season unless more donations were shortly received.

There is a very generally accepted theory that the financial support of a Church is solely the business of its lay officials, and that the Rector should not be burdened with the duty of raising funds. This is a delightful theory—especially for the Rector—but like many other attractive theories it does not work in practise. Unless the religious superior of any ecclesiastical organization does his share toward obtaining sufficient money, sufficient money will not be obtained. This is not to say that the rector of a parish has to personally solicit financial support from every individual parishioner, but it does mean that he must emphasize the importance of almsgiving, and must lend the weight of his position to all proper efforts to raise funds. That this is the case is obvious, when one considers the rector's position and authority and the difference between his entree to his people and that of any layman, no matter who that layman may be. If, for any reason, the rector does not bear his part in this matter, unless the church have an endowment fund sufficient for its needs, it will become bankrupt, and the only question is as to the length of time it will take to arrive at that state.

By this Meeting the lighting of the Sanctuary had been satisfactorily

## T H E S T O R Y O F S T . M A R Y ' S

arranged, and Mr. Hatfield received the thanks of the Board for his efforts toward this result.

In the records of the May Meeting is an almost pathetic evidence of the interest of many members of the congregation in the Summer Home. The Dramatic Society had given an entertainment for its benefit, in an effort to avert the calamity of its being closed, and had forwarded the receipts, amounting to \$83.

The form of the pledges for the ensuing year was changed, and they were henceforth to appeal for four separate objects within the Parish and three without. Happily, this complicated system has been consigned to the limbo of things outgrown.

The necessity for rigid economy led to a consideration, at the Meeting in May, of giving up the full choir and orchestra during the summer. As commitments had been made, however, this could not be done without injustice to the singers and instrumentalists.

The Misses Arnold, whose modesty in concealing the identity of the donors of many of St. Mary's treasures, has frequently prevented the mention of their names, received the thanks of the Board for their gift of a small Chapel to the Summer Home.

The resignation of Fr. Clayton was announced, to take effect the 1st of June.

In that month it was decided to open the Summer Home and arrangements were made for the Reverend Albert P. Mack, Rector of St. Mary's, Keyport, to act as Chaplain. For a number of years Fr. Mack was the dependable friend of the Home, and did much for the well-being of those who went there.

During the summer the painting, "The Flight into Egypt," presented by Dr. Barry, was placed over the choir entrance door; and the stained glass window given by Mr. Valentine F. d'Ogries was put in position near the window memorial to Matthew Carswell.

Work had also been going forward, but apparently not very rapidly, on the statue for the Shrine of the Sacred Heart, and at the November Meeting a letter was read from Mr. Mason expressing the hope that Mr. Lawrie, the sculptor, would be far enough advanced to exhibit a model within a few weeks.

Dr. Barry's interest in St. Mary's did not flag in spite of his long absence, and he wrote to suggest that Gounod's St. Cecilia Mass be sung

at the time of the Catholic Congress and Dvorak's on the Patronal Festival. As these masses exceeded the appropriations for those days by some \$200, that amount had to be privately subscribed; for the Rector's wishes were law—except his wish to resign.

But to this wish also the Trustees were at last obliged to bow. At the Annual Meeting of the 10th December, 1928, Dr. Barry took the Chair in person, after an absence of two years. He attended this Meeting to force the acceptance of his resignation "simply because of continued ill-health which has made him believe that he is no longer able to carry on the work that the duties of his position require."

The Trustees had no alternative but to accept the resignation, which they did in the following Resolution:

"The Board of Trustees of the Church of St. Mary the Virgin in accepting with great reluctance and greatest regret the insistent resignation of its Rector, the Reverend Joseph G. H. Barry, D.D., as Rector of the Church and President of the Corporation, places on record this Minute:

"Dr. Barry has been Rector for nearly twenty years and this period has been marked along several lines in extraordinary ways. The interior of the edifice has become what might almost be called a museum of mural decorations, carving and stained glass, until now it is thought by many to be the handsomest Church interior in the country. To give a partial enumeration: Four new Altars, an increase of three, have been erected, one of them a movable Altar for use at Children's Mass, and all of them very beautiful; della Robbia bas reliefs of the Blessed Virgin are placed back of two of the Altars. The Lady Chapel has been enlarged by taking in the former Mortuary Chapel, a splendid carved oak ceiling was put in with a hanging tablet holding a bas relief of the Blessed Virgin, the elaborate oak carved panelling made by Cuypers of Holland has been extended along the walls of the addition and a very beautiful window added at the end of the extension showing the marriage of the Virgin; and the wall of the addition has been covered by a very large and exquisitely beautiful picture of the Assumption. An extremely beautiful Requiem Chapel has been made in the space formerly occupied by St. Elizabeth's Chapel. St. Joseph's Chapel is new and of great beauty, in the Italian style in contrast with the Gothic architecture of the rest of the Church. Nine new stained glass windows have



been placed in the Church. Seventeen large statues, three of them in marble, the rest carved out of solid oak, have been erected, and several small oaken ones. The most eminent sculptors in America have done the work, the oaken by Kirchmayer, of Boston, and two of the marble statues by Lawrie. The font cover is several feet in height, enriched by hundreds of small carved figures, all in oak, done by Kirchmayer. Various walls of the Church have been covered by very large and beautiful mural paintings, eight in number. The High Altar has been remodelled by the erection of an exquisite spire and the whole Altar has been richly decorated in colour and the whole chancel beautifully painted. A replica of the reredos at All Saints Cathedral, Milwaukee, in bas relief work beautifully coloured hangs on the wall of the Nave near the Sanctuary; it depicts a Calvary with attendant figures. The exterior West wall of the Church has been enriched with a large Calvary and the tympanum of the front door filled with statuary; and a statue of St. Cecilia has been placed on the exterior outside the choir room in the Parish House. A well appointed Gymnasium has been built in the Parish House. The finest Rood in the country, of carved oak, has been placed in the Chancel Arch, with a Calvary, statues of St. Mary, St. John and attendant angels. A magnificent pulpit, in commemoration of Dr. Barry's rectorship, was erected after his service of fifteen years, which probably for the exquisite details of its carving, including many statues of Saints, has no equal anywhere in the country. The character of the music, always fine, has been greatly improved and now sung Mass with full orchestra is rendered every Sunday in the year. The Endowment Fund has been increased \$46,000.

"The Rector has deliberately refrained from entering into the social life of the city and has devoted all his time and energy to the parish and to theological literary work; his preaching has been of extraordinary power and eloquence; he has refrained from sentimental sermons and from discussions of the popular topics of the day—his sermons have been expositions of the Christian religion and have aimed at developing spiritual life, corporate and individual. Meanwhile there have been issued from the pen of Dr. Barry thirteen books of Theology and Devotion and Meditation, which have had a wide circulation and attracted attention on both sides of the water.

"Nearly all of the improvements and decorations mentioned have been

on the initiative of Dr. Barry, who has collected the money for them and who has himself personally contributed to several.

"The matters mentioned in this enumeration of the works of twenty years have maintained the parish in the very fore-front of Catholic progress in the Anglican Communion.

"As Pastor and Confessor Dr. Barry has been most faithful, without sentimentality but with deep sympathy and kindness. He has been greatly beloved. His rectorship has been epochal in the history of the parish.

"The Trustees wish Dr. Barry every happiness in his retirement and have every hope that the Church at large will continue to be benefitted by his literary output."

Dr. Barry was made Rector Emeritus, with the stipulation that no duties attach to the office.

Upon the motion of Haley Fiske, seconded by Mr. Daingerfield the Reverend Selden Peabody Delany, D.D., was unanimously elected Rector of the Parish, the election to become effective the 1st January, 1929.

## 1929

When the Trustees met, the 21st January, 1929, Dr. Delany took the Chair as President of the Corporation.

The appropriations for the current year were fixed at \$62,478.64, \$1,410.90 less than those of 1928.

For some time the Trustees had been considering the advisability of adding two members to the Board, but as their number was limited to seven, including the President, application had been made to the Counsel of the Corporation for his advice relative to accomplishing this. Acting under such advice, bills had been introduced in the State Legislature to permit the increase in the number of Trustees.

At this time another change was made, which has had, and will continue, it is hoped, to have, an important bearing on the Services at St. Mary's. Mr. Clifford Melville Swan, who had been a parishioner since 1915, and second assistant to the Master of Ceremonies for a number of years, became Assistant Master of Ceremonies when Mr. Robert Cross assumed that office upon the retirement of Mr. Ball. On the first of this year, Mr. Cross retired from the Chancel, and Mr. Swan became Master of Ceremonies, which responsible position he has since filled

with consummate skill and dignity. It is rare indeed that a man can be found willing and able to devote, without material compensation of any sort, so much time to so arduous a post; and rarer still when such a man brings to bear upon the duties of the exacting position such wide study and deep thought. Mr. Swan is a worthy exponent of the tradition, that nothing is to large or too small to be done, and done well, in the service of St. Mary's.

Mr. Jacob Kind was appointed Sexton at this Meeting. He had been acting in this capacity for some time, but his appointment had not been formally confirmed by the Board. It is interesting to note, that Mr. Kind had attended St. Mary's as a boy, and had been a member of the old Cadet Corps of the Parish.

The Misses Arnold had offered to defray the cost of decorating in colour the Stations of the Cross under a plan proposed by Mr. F de Lancey Robinson. The offer was accepted with thanks.

Mr. F. E. Saxham Drury had expressed his desire to present a pricket-stand for votive candles, to be made in England, and this was also gratefully accepted.

At the Meeting of the 11th February, 1929, a telegram was received from Senator George R. Fearon, announcing that Senate bill one fifty-four had been signed by the Governor. This mysterious message meant that the number of the Trustees could be increased, and Mr. Newbury Frost Read and Mr. F. de Lancey Robinson were elected members of the Board. In accordance with the custom that had prevailed for some time, they were at once introduced to the Meeting and Mr. Robinson was able to take a direct part in the subsequent proceedings, with many of which he had already been concerned.

The Misses Arnold had offered to erect a marble altar rail in St. Joseph's Chapel, and, as Mr. Robinson had prepared the plans, he was able to describe it and to recommend that it be accepted, which was done with thanks.

The offer of Mrs. Hatfield to donate a plaster replica of a statue of the Madonna and Child was gratefully accepted, and the selection of a suitable location for it was left to Mr. Hatfield and Mr. Robinson.

On Sunday, the 3rd March, Haley Fiske attended High Mass, and took up the collection on the Epistle side of the centre aisle, as he had done for many, many years. After the service he drove home alone, and



collapsed as he was preparing to alight from his car. He died without regaining consciousness. It was a fitting close to a great career, and the beginning of a greater, that one cannot help feeling would have been acceptable to him. He had just left the Church, whose affairs he had dominated so long, and for which he had done so much, and he went to keep the Great Appointment as he had kept many lesser ones: prepared and punctual. He had been a faithful Trustee since the 29th March, 1892.

On the 11th the Board came together for the regular monthly Meeting, and it is probably no exaggeration to say that every man felt slightly dazed. Within sixty-three days both Dr. Barry and Haley Fiske had been withdrawn from St. Mary's. For nearly twenty years one had directed the Spiritual side of the Church, while for thirty-seven years the other had dominated the financial and business affairs of the Corporation.

Mr. Howard I. Dohrman, who had been Assistant Treasurer since the 8th November, 1897, was unanimously elected a Trustee, and immediately upon taking his seat was unanimously elected Treasurer. There could not have been a more fortunate choice, for no man living has known so much about St. Mary's for as many years as Mr. Dohrman. The details of its complicated financial structure are at his fingers' ends, and he is deeply versed in its lore and steeped in its traditions. Without cant it may be said that Mr. Dohrman's ability to assume the duties of Treasurer directly upon the death of Fiske was providential. Only his ability to do so is mentioned—of his willingness to do anything for St. Mary's there has been no doubt for many years.

It was decided at this Meeting to alter the portable house which had been used as a Chapel at the Summer Home for the use of the Priest, and to erect a new and larger Chapel. An offer to pay for this work, which had been kindly made by the Misses Arnold, was gratefully accepted.

In accordance with the request made at the March Meeting, Dr. Delany had prepared the Resolution on the death of the late Treasurer, and at the Meeting of the 8th April it was unanimously adopted:

“The Trustees of the Church of St. Mary the Virgin desire to put on record their profound sense of the loss they have suffered in the death of Haley Fiske, and of their deep appreciation of his character and work.

## T H E   S T O R Y   O F   S T .   M A R Y ' S

"Haley Fiske was for forty-six years connected with this parish, and for thirty-seven years a member of the Board of Trustees and its Treasurer. During those years he devoted himself without stint to the interests of the parish. He was actively concerned in the erection of the present church building, and contributed largely to its physical development. Outstanding among his many contributions are the building and ornamentation of the Lady Chapel, the elaborately carved oak pulpit in memory of Dr. Barry's sixteenth anniversary and the gymnasium in the parish house. His spiritual helpfulness through his example of Christian character and personal devotion it is impossible to estimate. Mr. Fiske's interests in the Church were not merely parochial. He served in the general Church in many ways, among them as member of the boards of the Cathedral of St. John the Divine, the General Theological Seminary, St. Stephen's College and the Church Mission of Help. His wide acquaintance with leading Churchmen in the United States, Canada and England made him familiar with current ecclesiastical problems and gave his judgment on such questions great weight. His death has removed one of the outstanding figures of the Anglican Communion. It has also removed from the Board of Trustees of the Church of St. Mary the Virgin a valued associate and personal friend. May he rest in peace."

At this Meeting many matters were discussed in anticipation of the summer, the most important of which was the decision to abandon the boilers and to heat the Church and other buildings with street steam. A new appraisal recommended carrying insurance on the Church and its contents in the amount of \$775,000, which indicated the increase in values during the past thirty years.

The resignation of Dr. Augustus S. Knight was presented at the Meeting of the 20th May, to take effect the 1st June. It was accepted with great regret. Dr. Knight had served on the Board since October, 1902, had been Vice President since December, 1907, and had combined with that office the duties of Secretary since December, 1920.

Mr. Abraham Hatfield was elected Vice President and Mr. Newbury Frost Read, Secretary, both elections to become effective the 1st June, 1929.

At this time Mr. C. D. Wayre assumed some of the duties recently relinquished by Mr. Ball.

## T H E S T O R Y O F S T . M A R Y ' S

During the summer a Special Meeting was called on the 25th July to consider the affairs of the Summer Home. The contractor to whom the erection of the new Chapel had been entrusted had absconded without paying for much of the material he had bought. While the Corporation could probably not legally have been held responsible, it was of course unwilling to see the lumber merchant and others suffer, and promptly made up the amount of the defalcation.

Announcement was made at the October Meeting that the Shrine of the Sacred Heart had been completed during the summer.

Once more our venerable friend the organ was on the point of giving out completely, and once more Mr. Hatfield was appointed to look into the matter. As Mr. Hatfield had repeatedly done that already, and probably knows the organ better than anyone in the Church except those who play it, he accepted the appointment; and at a later Meeting reported the cost of the repairs that were absolutely essential to keep it in condition to be played for a few months longer. There is an old proverb that "Patch beside patch is good housewifery, but patch upon patch is mere beggary." St. Mary's organ is, and has been for a long time, in the latter condition—and there seems to be no alternative but to go on adding to the layers of patches until the structure of the sturdy old instrument gives away completely.

The resignation of Everett V. Thomas, owing to his proposed residence in England, was laid before the Trustees at the November Meeting, and was accepted with regret. He had been an active and efficient Trustee since April, 1921.

The report of the Summer Home was rendered by Sister Mary Gabriel, and showed a successful season, despite the most adverse circumstances that had had to be met in years. The thanks of the Board, which were tendered to Sister Mary Gabriel, were unquestionably well merited.

The report that the Treasurer submitted to the Annual Meeting, 9th December, 1929, gave food for serious thought. The number of pledges for Parish Support had fallen to 259 from 411 at the same date of the previous year, and the amount of the pledges had decreased from \$28,122 to \$16,328. It did not require deep penetration to see where St. Mary's would be at the end of another such year.

The financial condition which this report summarised was of course





THE CHANCEL.



FATHER WILLIAMS.

no surprise, as the Trustees had clearly seen the trend for ten months, and had been consistently making every effort to cut expenses wherever they could be cut without serious damage to the work; but the presentation of the figures made it clearer even than it had been before that the services and the work of St. Mary's would have to be radically curtailed unless something little short of a miracle occurred to arrest the falling away which was pulling down every side of the Church life and none more than the congregations, and consequent income. They were six thoughtful men who parted that night, after seven o'clock.

## 1930

The Trustees awaited the Treasurer's report at the first Meeting of 1930, 20th January, with grave concern. To their surprise, the previous year had been closed with a balance of \$8.24 on "the right side." But this extraordinary result had been brought about largely by the very great generosity of a few parishioners, and the Trustees realized that so great a burden could not be carried indefinitely by some half a dozen people. The items of the budget were examined with minute attention, and reductions were made wherever possible. Despite every effort, however, the total amount needed was \$60,458.50, and, although this was \$2,020.14 less than the budget for 1929, there was little likelihood of raising such an amount, as things then were.

It did not seem to be possible to evoke enthusiasm for any department of the Church's life or activity; and without enthusiasm an organization is as morally and spiritually moribund as is a man without hope or ambition. The Trustees "hung on" with grim determination and commended the affairs of St. Mary's to God's keeping with greater need of His help than at any time since the early days of the old Church.

At this Meeting Mr. Frank B. Scherer, who had been doing much of the detail work of the Treasurer's office for a number of years, was appointed Assistant Treasurer.

Mr. and Mrs. Charles C. Marshall offered to give a window and painting of The Nativity by Valentine F. d'Ogries to be placed near the Pulpit as a memorial to their deceased daughter, Ursula. The offer was gratefully accepted.

At this Meeting a sufficient sum of money was donated to remove the last of the gas brackets from the Church.



## T H E S T O R Y O F S T . M A R Y ' S

Mr. Edwin S. Gorham presented twenty-four new Prayer Books to the Sisters' Chapel, and this gift was acknowledged with thanks at the February Meeting. No monies could be spent this year save for absolute necessities, except such as were donated for special purposes, and the Corporation realized, as it had not done for years, what it means to have generous members and friends.

At the March Meeting it was announced that the amount of the pledges had fallen below that of the same date of 1929 by 33-1/3%. In an effort to offset this the Rector suggested closing the Summer Home; and taking some steps to make public the fact that St. Mary's was neither so large nor so rich a parish as it was sometimes thought to be. The suggestion to close the Summer Home was laid over for further consideration, as it was not thought that such a course would materially benefit the financial situation of the Church, since most of the money spent to maintain the Home is given specifically for that object.

The receipt from the estate of the late Haley Fiske of \$10,000 as an Endowment Fund for the Lady Chapel was announced at the Meeting of the 12th May.

On the 1st of May of this year, Mr. Edward Bromberg had completed twenty years continuous service as bass soloist of St. Mary's, and the Trustees tendered him their congratulations and thanks in a letter of appreciation, not only of his fine voice and developed art, but also for his loyalty.

The names of Mr. Daingerfield and Mr. Gorham were conveyed to the Secretary of the Diocesan Convention as having served as Trustees for more than twenty years.

The final action of the Meeting which was expected to be the last of the season was to authorize the Treasurer to borrow such sums as might be necessary to carry on the work of the Church through the summer, in an amount not to exceed \$5,000. Times had changed since the days when the well-known \$1,000 Bond would produce enough to tide over the lean months, but the theory that the Parish need not be supported from June to October still flourishes.

On the 3rd June, 1930, the following letter was received, bearing date the day previous:

"I hereby tender my resignation as Rector of the Church of St. Mary the Virgin and President of the Board of Trustees, to take effect June 8th, 1930.

"It is with extreme regret that I sever my connection with this parish. For fifteen years I have labored among you, and have always received the most courteous treatment and kindly cooperation from the Board of Trustees and from the Congregation. No one could wish for more loyal friends than I have been blessed with since I took up this work. They have generously overlooked my shortcomings and eccentricities, and have contributed liberally in money and effort towards the prosecution of our common task. I have no word of criticism for any member of the Board or for any of my fellow-workers. To make this decision has been one of the most difficult things I have ever done.

"I am resigning because I can no longer conscientiously subscribe to the ecclesiastical principles I have hitherto held. For a whole year I have been seriously reconsidering my whole position, and not without deep study and prayer. I am not taking up any other work at present, but am planning to spend the next year in travel and study and writing.

"However much we may be separated in the future, I hope that we shall always be united in spirit in the bond of prayer."

The letter was signed by Dr. Delany and was addressed to the Board of Trustees.

The Trustees were called together in a Special Meeting on the 5th June, at which time they accepted Dr. Delany's resignation. The Bishop was at once advised of the fact, and notices were ordered sent to the Curates, the Sisters and the Parishioners.

On the 13th June the Trustees again met, and, having obtained the approval of Bishop Manning, exchanged letters with the Reverend Spence Burton, S.S.J.E., Superior of the American Congregation of the Society of St. John the Evangelist, as a result of which the following notice was authorized to be sent to the Parishioners.

"The Trustees of the Society of the Free Church of St. Mary the Virgin, acting with the consent and the approval of the Right Reverend the Bishop of New York, announce that the Society of St. John the Evangelist has agreed to assume the spiritual care of the Parish until such time as a permanent Rector be elected and instituted.

"The Father Superior of the Society of St. John the Evangelist has appointed the Reverend Granville M. Williams, S.S.J.E. to be temporarily Priest-in-charge."

Six days later, on the 19th June, the Trustees assembled for a third

Special Meeting, and adopted two Resolutions, which have already borne fruit, and which give promise of being the commencement, under God, of the brightest epoch in the story of St. Mary's.

"Be it resolved that the Trustees of the Society of the Free Church of St. Mary the Virgin do hereby elect the Reverend Granville M. Williams, S.S.J.E., now Rector of St. Paul's Church, Brooklyn, New York, to be Rector of the Parish and President of the Board of Trustees, subject to the approval of the Right Reverend the Bishop of the Diocese; and be it further resolved that the Secretary be and hereby is empowered to solicit such approval from the Bishop."

"Be it resolved that if and when the Secretary shall receive an affirmative reply from the Right Reverend the Bishop of the Diocese to the application of the Trustees for permission to elect the Reverend Granville M. Williams, S.S.J.E., to be Rector of the Parish, the Secretary shall invite Father Williams to accept the Rectorship of the Parish and Presidency of the Board of Trustees." The salary was specified in the call.

It needs not to be said now that Bishop Manning gave his approval, that Fr. Williams was called, and that he accepted the call. On the 5th October, being the Sixteenth Sunday after Trinity, he preached his first sermon from St. Mary's Pulpit as its Rector.

Attendant upon any such change there are always some misgivings and apprehensions, but that first sermon went far toward allaying them, and the months that have since elapsed have scattered them all to the winds. From out the shadows of the past few years, the sun once more has shone upon St. Mary's and she looks forward with high hope to greater and worthier accomplishments under the leadership of her new, and already respected and beloved young Rector.

Although the many matters he had to close up in the parish he was leaving and the number of preaching engagements he had to fill, prevented his coming into residence until the autumn, he seemed to have acquired a remarkably comprehensive grasp of the major activities of St. Mary's by the first Meeting of the Board, on the 20th October. At that time, had they not already done so, the Trustees would have realized that the Rector was a man of considerable knowledge of affairs outside his profession, and a man who would soon understand alike the large aspects and the details of the organization he had been called to



## T H E S T O R Y O F S T . M A R Y ' S

lead. While thoroughly courteous and considerate, he led that Meeting, and before it closed, the Trustees knew that the head of the Parish would exercise his proper authority tactfully but very firmly, and that the days of muddling along for want of direction were over.

New offices had been built during the summer for the Rector and the Parish Secretary, Miss Doremus, in the gallery of St. Joseph's Hall, which had been used for some years by St. Mary's Guild, the ladies having consented to return to their original room on the floor above. Thus the Rector started his career in the Church with the nucleus of an organization, and with a place from which to transact the business of the Parish.

Some months before, an examination of the organ, had disclosed the fact that it required certain repairs to make it last over Christmas. Evidently the gentleman making the examination was not an old acquaintance of the organ's and was of an optimistic disposition, for he expressed the belief that it could be given a new lease of life—for one year—for the sum of \$250, although he had the prudence and foresight to say that this figure could not be submitted as a definite estimate. The Trustees knew their staunch old friend better, and expressed no surprise when the bill was presented at this Meeting in the sum of \$1,-240.61. It was hoped that this latest patching would carry the invalid veteran through the present Easter, but there can be no assurance on that head.

The reports of the Summer Home from Sister Mary Gabriel and Fr. Cornell were accepted with the thanks of the Board. The former showed that \$2,893 had been expended at the Home, and that the season had been closed with a balance in hand of \$10.59; while Fr. Cornell reported that Mass had been celebrated 74 times, and Benediction 16 times, that there had been 378 Communions and 95 Confessions.

It was decided that Fr. Cornell should be attached to the Parish until the 31st December.

The Rector nominated the Reverend Oliver B. Dale, S.S.J.E. and the Reverend Walter C. Klein, S.S.J.E. to be curates in the Parish, and both nominations were confirmed. He also appointed Mr. Robinson as lay delegate to represent the Church at the consecration of Bishop Gilbert, the 28th October.

The Annual Meeting coincided with the Patronal Festival, and was

held in the Rectory, as all Meetings have been since the death of the late Treasurer. The gift from Miss Florence Jones of movable Communion rails for the Chantry was accepted with thanks; as was the offer of the Misses Arnold to supply veils for the Tabernacle in the Lady Chapel, where it was the Rector's wish that the Blessed Sacrament be reserved.

At this Meeting a gift was announced which is both touching and significant in the loyalty it evinces. During the autumn the Choir had given a secular concert at an hotel, by which they earned \$300. This entire sum they donated through Mr. Nold as the nucleus of an Organ Fund.

## 1931

On the 12th January, 1931, the first Meeting of the year was held, and at this time the Trustees passed a Resolution of regret upon the death of Everett Vincent Thomas, which had occurred the 2nd January, in Honolulu.

The Treasurer's Annual Report disclosed the fact that the year 1930 had been closed with a deficit of \$6,817.70. Although this was a substantial amount to have run behind in one year—1929 had ended with a balance in hand of \$8.24—it was felt that the general condition of business depression without the Parish and the particular events within were amply sufficient to account for it. As it was felt that the one condition was probably temporary and that the other certainly was, the budget for the current year was examined carefully, but without alarm, and the total set at \$67,966.20, an increase of \$7,507.70 over that of the previous year.

A most interesting and valuable gift was announced at the Regular Meeting of the 9th February, 1931. Mr. F. E. Saxham Drury presented to the Church seven Sixteenth- and Seventeenth-Century Processional Crosses and an antique Paten to accompany the Sixteenth Century English Chalice which he had previously given. Most of St. Mary's prized possessions are modern works of art, and these antique treasures form a most interesting and welcome addition to the collection, and in concrete form testify to the unchanging Faith of the Ages.

During this month of February, three impressive and significant Services were held, with a brief mention of which this wholly in-

adequate story of a great and highly-favored Church will be brought to a conclusion.

On Monday the 2nd, the Feast of the Purification of the Blessed Virgin Mary a Solemn High Mass was offered for the intention of the Religious Communities of the American Church. The Sermon was preached by Father Hughson, the Superior of the Order of the Holy Cross, and the Right Reverend R. Rocksborough Smith, Lord Bishop of Algoma, presided at the throne, and bore impressive part in the great Procession which carried the candles around the Church. The larger part of the Nave was filled with Religious and their Associates, most of the American Religious Communities being represented. Such a Service had not been held in St. Mary's for many years, and the weird effect of the candles, whose flame came from the Chancel and was passed from hand to hand with extraordinary rapidity, until every member of the congregation held a lighted taper, added to the beauty of the Procession, the music and the ceremonial, was most impressive.

On Lincoln's Birthday was revived, after a lapse of a few years, the Solemn High Mass in honour of the Most Holy Sacrament. This Service is more familiarly known as the Acolytes' Festival, and was for years a well-known fixture of St. Mary's calendar. This year it was restored to its place, and Father McCune, of St. Ignatius Church, preached to more than two hundred Acolytes and thirty-five Priests. The Procession extended almost completely around the side aisles, and the sight of these young men and boys, giving up a holiday to bear their part for the Honour and Glory of God was a most comfortable evidence that the times are not wholly heathen. At the end of the Procession came the Rector, bearing the Monstrance, and supported by two Priests, while four more carried the Canopy. All seven wore copes, and it is very doubtful if a more impressive Procession ever wound its way around St. Mary's.

And last of these three Services, held within three weeks, was the Institution by the Right Reverend William Thomas Manning, D.D., Bishop of New York, of the Reverend Granville Mercer Williams, S.S.J.E., as Rector of the Parish. This, the first Institution ever held in St. Mary's, was celebrated on the First Sunday in Lent, the 22nd February, at eight o'clock in the evening.



## T H E S T O R Y O F S T . M A R Y ' S

Solemn Vespers was first sung, and then, with the dignity and authority which properly belong to his office, Bishop Manning formally instituted Fr. Williams as the fifth Rector of St. Mary's. Mr. Hatfield, as Vice President of the Trustees, presented the keys of the Church to Fr. Williams, and received and acknowledged him as Rector on behalf of the Parish.

The Bishop preached the Sermon of Institution; and, as they listened to him, and looked at the 850 people gathered in the Church, there were some among those in the Chancel, those whose dull garb made them incongruously out of place amongst the vested Priests and Acolytes, whose thoughts went back a few months to a quiet study, where the same voice had given them words of advice and help that they needed more than they then cared to admit.

Many of St. Mary's loyal sons and daughters have attended very many of her Solemn Services, but it is extremely improbable if any of them ever took part in so impressive and affecting a Service as that of the Institution of Fr. Williams. A cope is no novelty in that Chancel, they are seen there hundreds of times every year, but as Mr. Phillip Smith, the Assistant Master of Ceremonies, who has served so long and so well, dropped the cope on Fr. Williams' shoulders, after the Bishop had presented to him the Books that symbolize his authority, he was deeply affected, and there were many in the Church who shared his feeling. That cope represented so many opportunities and such great responsibility; responsibility of the Rector to his People, and of his People to him! When the Rector had bowed to the authority which had conferred authority upon him, he turned to the Altar and knelt before That High Authority which confers all lesser authority, and prayed for himself and for his People.

And when he turned to be greeted by the Trustees, representing the Parish and the Congregation, although they welcomed him with an ardor that was perhaps not altogether decorous in such a place, they felt as he did the weight of their mutual responsibility, his so much the greater, toward God and toward the Congregation over whom God had called him to minister; and they realized that they were, as we all are, Trustees.

## T H E S T O R Y O F F I S T . M A R Y ' S

It seemed as if the Choir had never sung with such expression, and nothing could have been more fitting than Plumptre's magnificent Hymn:

“Thy hand, O God, has guided  
Thy Flock, from age to age;  
The wondrous tale is written,  
Full clear, on every page;  
Our fathers owned thy goodness,  
And we their deeds record;  
And both of this bear witness,  
One Church, one Faith, one Lord.”

As the noble strains pealed through the great Church, the Rector stood, strong in the Faith that is in him, between the Altar and his People. Younger in years than any man who has assumed the post since Fr. Brown created it, sixty-three years ago, he looked back upon the stormy past, so bravely borne; and forward to the bright future, so full of promise.

On one side were his people, including his father and mother, on the other his Bishop and his official family, and above the Father of us all, who holds the future in His Hand.

What that future will bring depends, under Him, equally upon the Rector and his People.

God grant they may be faithful to one another!





## APPENDICES

# T H E S T O R Y O F S T . M A R Y ' S

## RECTORS

REV. THOMAS MCKEE BROWN, 13th June, 1870 to 19th Dec. 1898	Died
REV. GEORGE M. CHRISTIAN, D.D., 24th January, 1899 to 1st March, 1909	Resigned
REV. JOSEPH G. H. BARRY, D.D., 17th April, 1909 to 1st January, 1929	Resigned
REV. SELDEN P. DELANY, D.D., 1st January, 1929 to 8th June, 1930	Resigned
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., 1st October, 1930 to date.	

## RECTOR EMERITUS

REV. JOSEPH G. H. BARRY, D.D., 1st January, 1929 to date.
--

# T H E S T O R Y O F S T . M A R Y ' S

## ASSISTANT MINISTERS

(Included in this list are the names of Priests who have been at St. Mary's for a month and longer, whether they were attached to the staff or not.)

*NOTE: As the Curates were appointed by and resigned to the Rector, it has been very difficult in many cases to ascertain the dates on which they came to and left the Parish. Every effort has been used to make this list accurate, but some names may have been omitted, and a number of the dates may not be correct; a few are not ascertainable.*

REV. FLAVEL SCOTT MINES,  
1868 to 4th May, 1870.

REV. MCWALTER BERNARD NOYES,  
11th March, 1872 to prior to 1882.

REV. C. J. WOOD,  
Prior to 1883 to 1883

REV. HENRY DARBY,  
10th December, 1883 to 1886; 1st October, 1890 to 1892

REV. JAMES OSWALD DAVIS,  
11th February, 1884 to 1st June 1886

REV. ARTHUR MASON,  
11th April, 1887 to

REV. CHARLES H. DE GARMO,  
14th November, 1887 to 1888.

REV. FATHER BENEDICT,  
28th May, 1888 to 31st March, 1890.

REV. H. L. GAMBLE,  
6th February, 1891 to 30th April, 1892.

REV. WILLIAM SHARP, JR.,  
1st June, 1892 to 30th September, 1894.

REV. JOHN A. STAUNTON, JR.,  
1st June, 1893 to 30th September, 1898.



# T H E S T O R Y O F S T . M A R Y ' S

## ASSISTANT MINISTERS—Continued

- REV. RICHARD R. UPJOHN,  
1st January, 1895 to 31st December, 1898.
- REV. GUY L. WALLIS,  
1st October, 1898 to 31st March, 1900.
- REV. JOHN ADAMS LINN,  
1st January, 1899 to 15th July, 1902.
- REV. J. A. STARR,  
1st January, 1899 to 15th May, 1899; 1st November, 1903  
to 31st May, 1904; 1st to 31st August, 1908.
- REV. H. W. ARMSTRONG,  
13th January, 1899 to 31st March, 1899.
- REV. S. MACPHERSON,  
1st June, 1899 to 30th April, 1900.
- REV. GEORGE H. HOOPER,  
12th December, 1899 to 25th January, 1909.
- REV. V. C. LACEY,  
1st April, 1900 to 30th November, 1901.
- REV. F. E. BISSELL,  
1st June, 1900 to 30th September, 1900.
- REV. L. A. LANPHER,  
1st October, 1900 to 30th April, 1904.
- REV. FREDERICK S. PENFOLD,  
1st to 31st December, 1901.
- REV. A. MCGUINNISS,  
1st January, 1902 to 31st October, 1903.
- REV. G. W. ATKINSON,  
1st September, 1902 to 30th September, 1904.
- REV. ANDREW C. WILSON,  
15th May, 1904 to 31st December, 1908.
- REV. A. C. BURGESS,  
1st to 31st August, 1904.

# T H E S T O R Y O F S T . M A R Y ' S

## ASSISTANT MINISTERS—Continued

- REV. P. C. PYLE,  
1st to 31st August, 1904; 1st to 31st August, 1905.
- REV. DANIEL HINTON,  
1st October, 1904 to 30th June, 1905.
- REV. M. ROLLINGS,  
1st to 30th November, 1904.
- REV. R. C. HALL, D.D.,  
1st December, 1904 to 31st May, 1918.
- REV. FATHER HINKLE,  
1st to 31st July, 1905.
- REV. W. H. LYBURN,  
1st to 31st July, 1905; 1st to 31st August, 1906.
- REV. F. D. GRAVES,  
1st September, 1905 to 28th February, 1907.
- REV. N. WYCKOFF,  
1st to 31st July, 1906; 1st September, 1908 to 15th January, 1909.
- REV. W. W. HANCE,  
1st February, 1907 to 31st March, 1907.
- REV. LAWRENCE KENT,  
1st April, 1907 to 31st July, 1908.
- REV. CLARENCE M. DUNHAM,  
1st January, 1909 to 15th January, 1912.
- REV. C. N. A. POOLEY,  
5th February, 1909 to 19th May, 1909.
- REV. H. A. HANDEL,  
1st April, 1909 to 31st December, 1917.
- REV. J. B. SILL,  
19th May, 1909 to 19th June, 1909.
- REV. ANTHONY E. VAN ELDEN,  
19th June, 1909 to 30th September, 1913.

ASSISTANT MINISTERS—Continued

- REV. C. D. WEEDEN,  
19th June, 1909 to 19th August, 1909; 1st June, 1914 to  
15th September, 1914.
- REV. H. B. B. LA FERRE,  
1st July, 1910 to 31st July, 1915.
- REV. M. W. ROSS,  
1st June, 1912 to 30th September, 1912.
- REV. C. WINTHROP PEABODY,  
1st June, 1913 to 31st August, 1913; 1st September, 1915  
to date.
- REV. GEORGE F. LASCELLE,  
1st October, 1913 to 15th February, 1918; 15th August,  
1924 to 31st August, 1926.
- REV. HENRY C. DYER,  
12th January, 1914 to
- REV. CHARLES E. TAYLOR,  
1st June, 1915 to 15th September, 1915.
- REV. SELDEN P. DELANY, D.D.,  
1st November, 1915 to 1st January, 1929.
- REV. HENRY ST. C. WHITEHEAD,  
1st September, 1917 to 30th September, 1919.
- REV. CARL W. BOTHE,  
1st October, 1919 to 31st May, 1924.
- REV. HENRY K. PIERCE,  
1st July, 1922 to 7th February, 1928.
- REV. ROBERT CORNELL,  
1st September, 1926 to 14th February, 1928; 1st October,  
1928 to 31st December, 1930.
- REV. FREDERICK M. CLAYTON,  
15th February, 1928 to 30th May, 1928.
- REV. F. L. CIRLOTT,  
1st January, 1929 to 30th June, 1929; 18th August, 1929  
to 31st May, 1930.



T H E S T O R Y O F S T . M A R Y ' S

ASSISTANT MINISTERS—Continued

REV. WALTER C. KLEIN, S.S.J.E.,

1st October, 1930 to date.

REV. OLIVER B. DALE, S.S.J.E.,

1st November, 1930 to date.

PRESIDENTS OF THE BOARD OF TRUSTEES

WILLIAM SCOTT,

4th May, 1870 to 8th December, 1873.

Became Vice President by operation of the new By-Laws.

FR. BROWN,

8th December, 1873 to 19th December, 1898      Died

DR. CHRISTIAN,

14th February, 1899 to 1st March, 1909      Resigned

DR. BARRY,

17th April, 1909 to 1st January, 1929      Resigned

DR. DELANY,

1st January, 1929 to 8th June, 1930      Resigned

FR. WILLIAMS,

1st October, 1930 to date.

# T H E S T O R Y O F S T . M A R Y ' S

## VICE PRESIDENTS OF THE BOARD OF TRUSTEES

WILLIAM SCOTT,

8th December, 1873 to 16th June, 1889      Died

DR. EDWARD H. CLARKE,

11th Dec. 1893 to 17th Dec. 1894      Not re-elected

WILLIAM H. LANE

17th December, 1894 to 25th January, 1897      Resigned

WILLIAM B. FLETCHER,

13th December, 1897 to 13th October, 1902      Resigned

BOWEN W. PIERSON,

8th December, 1902 to 4th July, 1907      Died

DR. AUGUSTUS S. KNIGHT,

10th December, 1907 to 1st June, 1929      Resigned

ABRAHAM HATFIELD,

1st June, 1929 to date.



TREASURERS OF THE CORPORATION

HENRY K. LEONARD,		
4th May, 1870 to 4th August, 1870	Resigned	
WILLIAM SCOTT,		
4th August, 1870 to 8th January, 1872	No reason assigned	
FR. BROWN,		
8th January, 1872 to 12th May, 1873	Resigned	
EDWARD C. ROBINSON,		
12th May, 1873 to 7th May, 1875	Resigned	
FR. BROWN,		
14th June, 1875 to 10th April, 1876	Resigned	
COL. JAMES BURT,		
10th April, 1876 to 13th December, 1886	Resigned	
WM. VIALI CHAPIN,		
13th December, 1886 to 21st Jan., 1890	Not re-elected	
COL. JAMES BURT,		
21st Jan., 1890 to 10th March, 1890	Declined election	
WM. VIALI CHAPIN,		
10th March, 1890 to 9th November, 1891	Resigned	
COL. JAMES BURT,		
9th November, 1891 to 29th March, 1892	Resigned	
HALEY FISKE,		
29th March, 1892 to 3rd March, 1929	Died	
HOWARD I. DOHRMAN,		
11th March, 1929 to date.		

SECRETARIES OF THE BOARD OF TRUSTEES

WILLETT BRONSON,

4th May, 1870 to 11th December, 1882      Resigned

BEVERLY CHEW,

11th December, 1882 to 13th December, 1920 Resigned

DR. AUGUSTUS S. KNIGHT,

13th December, 1920 to 1st June, 1929      Resigned

NEWBURY FROST READ,

1st June, 1929 to date.

TRUSTEES

FR. THOMAS McKEE BROWN,  
5th October, 1868 to 19th December, 1898      Died

FR. FLAVEL SCOTT MINES,  
5th October, 1868 to 4th May, 1870      Resigned

WILLIAM SCOTT,  
5th October, 1868 to 16th June, 1889      Died

HENRY K. LEONARD,  
5th October, 1868 to 8th March, 1871      Resigned

BOWIE DASH,  
5th October, 1868 to 11th March, 1872      Resigned

JAMES GEDDES DAY,  
5th October, 1868 to 9th October, 1871. In effect re-  
signed. Operation of By-Laws.

WILLIAM P. LEE,  
5th October, 1868 to 11th March, 1872      Resigned

These seven were the original Trustees and the 5th October, 1868 was the date upon which the Certificate of Incorporation was filed.

WILLETT BRONSON,  
4th May, 1870 to 9th October, 1893      Resigned

EDWARD H. CLARKE, M.D.,  
9th October, 1871 to 16th October, 1899      Resigned

JOHN B. MURRAY,  
11th December, 1871 to 10th January, 1876      Resigned

EDWARD C. ROBINSON,  
22nd January, 1873 to 7th May, 1875      Resigned

WILLIAM M. CALDWELL,  
22nd January, 1873 to 12th January, 1874      Did not serve

JAMES BURT,  
12th January, 1874 to 29th March, 1892      Resigned

BOWIE DASH,  
8th Nov., 1875 to 10th Jan., 1876      Declined election



TRUSTEES—Continued

MEREDITH CLYMER, M.D.,	
7th December, 1876 to sometime between 1877 and 1882	
BEVERLY CHEW,	
7th Dec. 1876 to 4th April, 1921	Resigned
EDWARD C. ROBINSON,	
Between 1877 and 1882 to sometime in 1882.	Died
GEORGE W. SUTTON,	
11th Dec., 1882 to 8th Jan., 1883.	Declined election
WILLIAM V. CHAPIN,	
10th December, 1883 to 14th November, 1892	Resigned
WILLIAM H. LANE,	
10th Mar., 1890 to 8th Dec., 1890.	Declined election
BOWEN WHITING PIERSON,	
8th February, 1892 to 4th July, 1907	Died
HALEY FISKE,	
29th March, 1892 to 3rd March, 1929	Died
GEORGE W. SUTTON,	
18th May, 1893 to November, 1894	Died
WILLIAM H. LANE,	
9th October, 1893 to 25th January, 1897	Resigned
CHARLES T. COOK,	
17th Dec., 1894 to 27th Aug., 1895.	Declined election
GEO. B. PRENTICE, Mus. Doc.,	
10th Feb., 1896 to 20th June, 1907	Died
WILLIAM B. FLETCHER,	
14th April, 1897 to 13th October, 1902	Resigned
DR. GEO. M. CHRISTIAN,	
14th February, 1899 to 1st March, 1909	Resigned
JOSEPH D. PICKSLAY,	
13th October, 1902 to 22nd October, 1906	Resigned

TRUSTEES—Continued

AUGUSTUS S. KNIGHT, M.D.	
13th October, 1902 to 1st June, 1929	Resigned
GEO. G. FRELINGHUYSEN,	
22nd Oct., 1906 to 12th Nov., 1906.	Declined election
ROBERT V. McKIM,	
8th April, 1907 to 11th November, 1907	Resigned
HON. ALTON B. PARKER,	
11th November, 1907 to 26th January, 1909	Resigned
ELLIOTT DAINGERFIELD,	
11th November, 1907 to date.	
EDWIN S. GORHAM,	
17th April, 1909 to date.	
DR. J. G. H. BARRY,	
17th April, 1909 to 1st January, 1929	Resigned
CHARLES C. MARSHALL,	
13th May, 1912 to 9th March, 1925	Resigned
EVERETT VINCENT THOMAS,	
4th April, 1921 to 11th November, 1929	Resigned
ABRAHAM HATFIELD,	
9th March, 1925 to date.	
DR. SELDEN P. DELANY,	
1st January, 1929 to 8th June, 1930	Resigned
NEWBURY FROST READ,	
11th February, 1929 to date.	
F. DE LANCEY ROBINSON,	
11th February, 1929 to date.	
HOWARD I. DOHRMAN,	
11th March, 1929 to date.	
FR. GRANVILLE M. WILLIAMS,	
1st October, 1930 to date.	

DIRECTORS OF THE MUSIC

WILLIAM C. RHODES,

8th December 1870 to 23rd April. 1871

DR. GEORGE B. PRENTICE,

23rd December, 1871 to 16th November, 1903

THOMAS M. PRENTICE,

16th November, 1903 to 19th December, 1905

FRANK J. CHEQWIDDEN,

19th December, 1905 to 11th November, 1907

WALTER S. FLEMING,

11th November, 1907 to 1st September, 1919

RAYMOND V. NOLD,

1st September, 1919 to date.







GRACE EPISCOPAL CHURCH  
3 CORNELIUS  
WESTWOOD, NEW JERSEY

DATE \_\_\_\_\_

DUE







[illegible]

Due

GRACE EPISCOPAL CHURCH  
5 CORNERS  
WESTWOOD, NEW JERSEY



